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SUNDAY SCHOOL CELEBRATION.

ANNUAL MEETING OF THE PLYMOUTH AND BAY SUNDAY SCHOOL ASSOCIATION.

This Association held its annual meeting on the 19th inst., at West Bridgewater. The meeting was duly organized by the appointment of John E. Howard, Esq., and Austin Packard, Esq., as President and Secretary of the meeting.

Mr. Howard on taking the chair made appropriate remarks, extending, on behalf of the Sunday School Teachers, and Society of West Bridgewater, a hearty welcome to those who had come from abroad to participate in the exercises and enjoyments of this interesting occasion.

Prayer was offered by Rev. Charles Brooks of Boston. The Chairman of the Committee, N. Tillinghast, Esq., of Bridgewater, then read an encouraging report of the condition of the several Sunday Schools in the Association. The report laid before the convention the following subjects for discussion, the first having been designated by vote of the Association a year ago.

1. Sunday School Libraries.
2. What is the effect of the Sunday School upon the moral and religious character of the pupils?
3. Ought the Christian doctriness to be taught systematically in the Sunday School?

Mr. Loud, of Plymouth, expressed his disappointment that the Committee had not presented their views of Sunday School Libraries in their report. He remembered that the Chairman of the Committee had expressed some very strong opinions on the subject at the last meeting of the Association, a year ago, and he believed it was the expectation, at that time, when the gentleman was placed on the Committee, as its Chairman, that he would present in his report the result of his deliberations on the subject. He believed that a well matured opinion from that gentleman would have great weight with the convention, and he would now call on him to give his views for the benefit of those present.

Mr. Tillinghast replied, briefly, that he did not understand it to be the duty of the Committee to express any opinion on the subject in their report. He should be very happy to express his views before the convention, but he did not possess the physical strength to do so. For several months past he had been prevented from discharging his full duty in the Normal School on account of impaired health, and he did not now possess the physical ability to take any very active part in this discussion. Mr. Loud then called on the Rev. Mr. Forman of West Bridgewater, who was also a member of the Committee, to give his views.

Mr. Forman replied that he was of the same opinion as the Chairman of the Committee respecting the duty it was appointed to discharge. He understood it to be a Committee of Arrangements to provide a plan of meeting for the present year. It had become the custom for the Chairman of the Committee to obtain the statistics of the Sunday Schools in the Association, and report them at the annual meeting. This the Committee had done. The Convention last year designated this subject of Sunday School libraries for discussion, at the next meeting. If it had designed that the Committee of Arrangements should make a report on it, the subject would have been referred to them, with instructions to that effect. This was not done. The subject was merely designated as the theme of discussion for the present year. It was expected of course that gentlemen would come prepared to conduct the discussion; he was ready to give his opinion an an individual member of the Association. He believed fully in the utility and value of the Sunday School library. A library of well-selected books, of an instructive, religious character, cannot be over estimated as a means of improving the youthful mind. Its influence is not confined to the Sunday School scholar, but it reaches the home of the child, and interests the parents, and other members of the family from which he comes. He had heard objections urged against Sunday School libraries, because they offered an inducement to children to attend the Sunday School who could not otherwise attend. They were induced to come from other than religious motives, and hence, it was argued that we had better have no Sunday School libraries at all. He did not think the objection well founded. If the libraries of our Sunday Schools are an additional attraction to draw children within the sphere of religious instruction and influence, it was a recommendation instead of an objection to them. He believed in making the Sunday School as attractive as possible, so that it might draw all the poor and neglected children of our towns, and cities, and all others, to its places of instruction, and educate them in the Christian life and character. That there were great defects in our present Sunday School libraries he believed the Committee were agreed, though they had not deemed it their duty to report on the subject. A revision of many of the libraries was needed. Books are often introduced into them entirely unsuitable for our Sunday Schools. They are often purchased with very little care and judgment, and such books are taken as the booksellers recommend. He believed there were altogether too many works of fiction in the Sunday School libraries, calculated to beget a morbid taste for novel reading, to the exclusion of more useful and substantial reading. We need more books of a decidedly moral and religious character, biographies of good men and women, history, illustrations of Christian love and forbearance and all the moral virtues. He believed there should be more care exercised in the purchase of Sunday School books.

The gentleman concluded his remarks by expressing the hope that all present would feel themselves very welcome, and that there might be a free discussion of the subjects before the Association.

Rev. Mr. Bradford of Bridgewater then addressed the Convention. He said he concurred in the general opinion expressed by the gentleman who had just spoken. He believed that in many instances the money expended for Sunday School books was wasted. Lists of books were sometimes furnished, and highly recommended as suitable for Sunday School libraries. But they could not be relied on. The Sunday School of which he was Pastor had recently purchased some books. One of those books had come into his own family, and he had been induced to look into it. He found it contained expressions and sentiments which he was sure that there was no one present but what would condemn. Amusements which we held to be innocent were there condemned to be sinful, and many of its doctrines were such as we could not approve. In one instance he found a wholesale condemnation of the works of Miss Edgeworth, whom we all knew to be one of the most beautiful and interesting of writers for the young, and whose works are always of a highly moral tone. He did not hesitate to say that a great deal of trash has found its way into the libraries of our Sunday Schools. He thought the remark that there is too much fiction introduced in them well timed, but that it ought to be received with some qualification. He would not condemn all fiction, because it was often the medium of conveying most important and wholesome instruction. He alluded to certain books of this character, the "Shadow of the Cross" and others. He was not discouraged, believing that the evil could be remedied. The books were to be had out of which a good Sunday School library could be formed, and the time will come when we shall have such libraries.

Rev. Mr. Stearns of Pembroke spoke at some length on the same subject. He remembered that for many years there had been much fault found in regard to the books of our Sunday School libraries. He trusted there had been some improvement in that time. Our friends who are engaged in the enterprise of furnishing Sunday School books have made much effort to produce a better class of works. He thought they had accomplished something. There were difficulties to encounter in this as well as in every other enterprise. We have very few authors willing to write such books as are needed. Let clergymen, and those who have the ability to write books of the right kind, devote their powers to the production of such books, and this will go very far to remedy the evil. It is not to be expected that it will be remedied all at once, and that all our books will be of the very highest kind. We hear complaints that there is a great deal of trash in our Sunday School libraries, and there is trash in our preaching. He had great confidence in the Sunday School. Alluded to the Sunday School connected with the Society in Pembroke, which he said was in a very flourishing condition. By accident it was not included in the report of the Committee. No circular had been received, though they were sent to all the Superintendents. Mr. Stearns expressed his approval of works of fiction. The Saviour's parables were fictions. He believed they were the only means of reaching children. They were word pictures, that brought before the mind of the young images of life, of truth, and the moral virtues.

Mr. Tillinghast suggested a remedy. Let some intelligent men in every society, the Superintendent and some of the teachers, read every book admitted into a Library. He knew this method would not commend itself to those who were indifferent to the subject, but it might be accomplished. In regard to the amount of fictitious reading in our Sunday School libraries, he had examined one containing 480 volumes, and out of the whole number there were but 46 that could be strictly called not fictitious. He would quote the remark of a gentleman now present, which he could approve, making all due allowance for exaggeration. Said he, "Some Sunday School libraries contain 400 volumes, and there are not 400 good books in the world."

Rev. Oliver Stearns, of Hingham, addressed the Convention. He said, I rise to bear my testimony to the value of Sunday School libraries. At the last Convention I understood the Chairman of the Committee to express a strong opinion on the subject, and I think it was generally expected that he would report upon it at this meeting. The explanation he has given however is satisfactory, and the fact of ill health a sufficient excuse. The Sunday School library in my opinion is a most valuable feature of the Sunday School itself. The objection that a library is a kind of bribe to children to attend he considered as of little weight. If the book given to the child is a good book it is a blessing to the child, and a blessing to the family of the child. If the child comes to the Sunday School with the expectation of receiving a book is there any thing wrong in that expectation? Is it not a perfectly reasonable expectation? It may be an additional motive for prompt and faithful attendance. It is certainly a right motive. That the child should desire a good book to read, in addition to the instructions of the teacher, cannot certainly be regarded as an evil motive. If not the highest it is a high motive, and in harmony with the very highest motives that can attract children to the Sunday School.

The question had been raised whether fiction should be introduced in the Sunday School library. One thing is certain, the children will have the stories, and so long as there are those who love them —and there will always be such—they will write the stories, and the children will be supplied. He believed that some of the best books in the Sunday School are books of fiction. Jesus, the great Teacher, availed himself of this method of conveying instruction. The parables of the good Samaritan, of the rich man and Lazarus are fictions. The use of fiction, as to the form, is not objectionable. Fiction may present the highest truths with the greatest power. He had understood that many of the biographers for children were not always to be relied on as to the facts. In regard to the older libraries in the Sunday Schools he supposed it might be true that they contained a proportion of what may be called trash. But he did not think it would be found so generally true of those of a more recent purchase and selection. The library of his Sunday School he knew to be a good one. It was the impression of the teachers that it does good. It is a great blessing to the children and parents connected with the school. He said, we never took books merely because they are recommended. We do not purchase them from lists. We take only such books as are read by some of the teachers, the superintendent, the pastor, or other friends of the School. He expressed himself very strongly in favor of the Sunday School library. He referred to the writings of Miss Sedgwick, Mrs. Child, and Mr. Abbott. Suppose the Sunday School library had been the means of circulating one or two good books of these authors, it would compensate for all the evils that had been mentioned. A good book may often make an impression that will last to eternity. It may exert an influence over the immortal destiny of the child. He would inquire if there was not as much in favor of this method of educating the young by means of books, as of oral instruction. There may be some books not so good as we could wish. All lessons are not good, but there may be one out of many lessons that shall make a great and lasting impression. And so also with the books of a Sunday School library. A single book may sometimes accomplish a very great good.

But how are we to select suitable books for the Sunday School Library? How shall we improve their character, and raise the standard of excellence? Here is a greater responsibility resting upon us in this particular than we are aware of. We are to read the books that are designed for our Libraries. We are to expurgate, and thus we shall improve their character, and increase the demand for the very best books that are written. Let us make a demand for the best books. We are making that demand to-day, and it will tend to procure the supply. There are those who love the children, and when they learn that better books are needed for the young, will make an effort to produce them. A good book is an everlasting good. It will never die. If the genius, the love-prompted genius of the world should only give us one of these best, these immortal books, it would do more good to mankind than all kiads of literature. He valued S. S. Libraries not only for the children but for the parish. The books should be issued from the Library at all seasons of the year. The circulation should not be confined to the children of the Sunday School. All the children of a neighborhood should be drawn to the school if possible, but if they cannot be, let the books be lent to them. Let them read if they will. If they cannot be reached by the living teacher, by all means, for heaven's sake, let the printed word go. There are many familes who do not know them. Unless they receive a catalogue they do not know about the books. He would have a catalogue sent into every Library. These Libraries should contain the best of reading. They are often the best of reading there is except the word of God. They are read of the families, the mothers and fathers, as well as the children. Said a mother "you may doubt if the books do the children any good! but they do me good." The good which may be accomplished by a wel-lselected Sunday School Library is inestimable.

Rev. Mr. Whitman, of East Bridgewater, expressed himself in favor of Sunday School Libraries; spoke of their defects, and had often heard the remark, that they are so defective we had better have none. Is this so? He thought not. Children will read, and if we do not supply them from our Sunday School Libraries, they will buy books of any one who comes along. They will read much worse books than they get at Sunday School. He was in favor of improvement. If our wants are made known, they will be supplied. Parents and teachers must examine the books. We want books adapted to the great end we have in view, the formation of christian character. We want books calculated to incite to spiritual improvement and progress, and he united in the call to clergymen, to the laymen, and the talented women of our land, to write such books. He alluded to the writings of Mrs. Barbauld, and Hannah More, as eminently calculated to promote this object.

Rev. Mr. Briggs, of Plymouth, said he had a secret design in what he was about to say, which would appear in the course of his remarks. He hoped to call out the Chairman of the Committee, and then we shall be refuted if we are in error. He thought he should agree substantially with what had been said. There was one point, however, upon which he should differ. He did not believe that anything could be done that would avoid the necessity of looking over the books. He said this in reference to a series published and recommended by competent persons. The merits of a book was a subject on which few persons could agree. In respect to some of the books spoken of here, there would be a difference of opinion. So far as he had any experience Sunday School Teachers were very independent. They would not be governed by the recommendations of any committee.

There was one thing he wanted to say. He thought much of the criticism, and much of the fault found with Sunday School libraries the result of a too critical feeling on the subject. He would seek for the highest and best works adapted to the objects of a Sunday School library, but he would not be *too* critical. Some of the books published by the Orthodox often found their way into our libraries. Expressions are found in them that clash with our sentiments. With some this would be a sufficient reason to cast them out of the library. For one he did not entertain that feeling. He did not believe those occasional expressions occurring in a book whose general tendencies and spirit were good, would do any injury. It is a good deal in this matter as it is in regard to sermons. It is well to write good sermons, to have them of the very highest character, but our sermons are not always of this description. Yet he did not believe it was well for the people to be too critical. It is not the best way to be benefited by a discourse to listen with a too critical ear. It is not well for the congregation to criticise too much in that matter.

He thought there was an over fastidiousness in regard to this subject. He had read such books in his youth; he remembered in particular, the "Pilgrim's Progress," and notwithstanding it was brim full of Orthodoxy it had never done him any hurt—not in the opinion of those present at least. That was a work of fiction. He had read it in after years and was astonished at the profound things it contained. He did not understand it all at first, but it did him great good. He had no objection to works of fiction if they are of the right kind. They may often accomplish more than facts—may do more to awaken religious sentiment, and improve the mind with higher aims. He was in favor of an expurgation of improper works, but would not be over fastidious. He hoped he had now accomplished his design.

Mr. Tillinghast responded briefly. He held that libraries were one of the most important agencies in the work of intellectual and moral culture. No one esteemed them more highly. Any true book that comes from a good man's soul he should be willing to place in the hands of a child. He cared very little about the Orthodoxy of Sunday School books. His objection to Sunday School libraries was that they contain what are not true books.

Mr. Loud said, for one he should feel that we had accomplished much good in awakening attention to the subject. It was unnecessary that he should say anything respecting the effects of libraries. The question was what kind of a literature shall we have? These libraries form the reading of numerous families. In one instance a child came and wanted a certain book designated by her mother. This was of frequent occurrence in many Sunday Schools. We are to furnish a literature not only for the children, but for their parents, and if we negect to do this, we leave them in many instances to be imposed upon by this nine-penny literature of the French school, in yellow covers. The question is, shall we supply the demand for wholesome and religious reading from New England, or shall this immoral trash be taken up and read by the youth of our land, for want of a better?

There is no difficulty in replenishing Sunday School libraries. Money can be raised. But how shall we get the books? Every body concedes that it is a difficult task to examine all the books that are wanted for a Sunday School library. One method I would propose is this. When one Sunday School has come into possession of a good book or more and has become satisfied of their worth and value, let it recommend them to the neighboring schools. This would help along the needed reform. Last year a friend from Boston was understood to say that we might rely on a certain catalogue of books for the Sunday School. He wished to say there was nothing in it. We cannot rely on such catalogues. He had no objection to fiction of the right kind. He thought it might be well for this Association to appoint a committee to examine and recommend Sunday School books. Something might be accomplished in this way. If books could go out with such a recommendation even the people, desiring to purchase books for themselves, would be more likely to buy. Parents would see the recommendation and be more likely to buy for their children, because they would have some assurance of getting a good book. Instead of going into a book store and being deceived by a showy exterior, they would obtain a good book. Some of the Orthodox denominations publish a series of books for the Sunday School. They will furnish you a library, book, case, and all, for *ten dollars*. Why cannot we do it? I think we might if we would take the matter in hand.

Rev. Mr. Brigham, of Taunton, addressed the Convention. He said he did not belong to the Association, but as all were invited to speak, he would say something. We hear a great many complaints about Sunday School Libraries, but a comparison with other complaints would show that there was nothing remarkable or peculiar in this. On the whole he thought the influence of the Library more unexceptionable than any other in the Sunday School. There should be a discrimination in the kinds of books to be used. There are three classes of books in use more or less objectionable. The most numerous class is that which does not teach any thing. Of that class we should all agree to say they are of little profit. Another class of exceptional books are those which inculcate orthodox doctrines systematically. Such are some of the books published by the Sunday School Union and Tract Societies. They make it a principle to inculcate some doctrine in the mind of the child. He had read such books when he was a Sunday School scholar, and he believed it was the general practice to pass over such portions, and read only the more interesting parts of the book. He remembered reading some of Mrs. Sherwood's books in this mannerr. For this reason he thought these books would not do so much harm as seemed to be apprehended. He would not reject a book from the Sunday School Library because it contained a few orthodox expressions. If a tract, or a book was a good one in other respects, he would put it in. Where the spirit and general tone of a book was of the right kind it would save the text.

There is another class of books that go into the Sunday School Libraries that he had great objection to. They were sometimes books of travels, biographies, histories, teaching a love of military glory, feeding the passion for display, and exciting in the youthful mind an unholy ambition and vanity. He was inclined to think even Mr. Abbot's series of histories not entirely free from this defect, to say nothing of certain alleged errors of fact. Certain military characters are painted in colors calculated to excite admiration, and lead to a love of show, to worldly pride that looks on human suffering and woe with cold indifference and neglect. He would give more for a work of fiction, illustrating, and inculcating true views of life, of duty and happiness, than for any history or biography that paints in too bright colors the glories of war.

At the conclusion of Mr. Brigham's address the convention adjourned for one hour to partake of the collation provided by the ladies of the Society for the occasion, in the vestry below the church. The room was beautifully trimmed with festoons of evergreen, and vases of flowers, and the tables bountifully spread with provisions for the multitude. A hymn of welcome was sung by the Sunday School scholars, and after a blessing had been invoked by the Rev. Mr. Whitman, the people refreshed themselves.—There were at least four hundred people in the hall, and there was still enough left for the children's festival on the next day.

In the afternoon the Association was called to order at 2 o'clock, and the following topic taken up for discussion, "*Ought the Christian doctrines to be taught systematically in the Sunday School?*"

Rev. Charles Brooks of Boston was called out on the subject, and made some able and interesting remarks. The length of this report of the forenoon discussion, renders it impracticable to report the speakers in the afternoon. The subject however was ably discussed by Rev. Messrs. Brooks, Briggs, Whitman, Brigham, Hinckley of Norton, Paul Dean of Easton, and by Messrs. Kingman and Allen of East Bridgewater, and Hon. Mr. Hale of Bridgewater.

The thanks of the Convention were voted to the first Congregational Society in West Bridgewater for the bountiful and generous manner in which they had entertained the Association; Hon. Solomon Lincoln, Ebenezer Gay, Esq. and Mr. Henry Cushing, of Hingham, were appointed a committee of arrangements for next year; after which the Association adjourned *sine die*.

THE CROWN OF THORNS.

BY S. G. BULFINCH.

A Crown for the destined King!
The weight of gold by David borne,
From conquered Ammon torn!
To David's heir the regal circle bring,
And let the ruby's rays
Join with the Sapphire's blaze
To make for Judah's Lord an offering.

A Crown for the gentle Friend,
Whose heart with human love o'erflows,
Who feels for human woes!
The rose and myrtle with the olive blend,
And let the mingled wreath
Each softest odor breathe,
And music's liquid melody attend.

A Crown for the Lofty One!
For him who reigns in heavenly might,
Next to the Infinite!
But what were worthy of God's holy Son,
Unless night's diadem,
With every starry gem,
By Angel hands were laid before his throne?

A Crown of the piercing thorn
Was woven for that sacred brow,
And lo! the soldiers bow,
And hail the meek Redeemer king in scorn!
Christian! there fix thy gaze!
Nor gems nor starry rays
Equal the glories which that crown adorn.

PIETY AND PHILANTHROPY.

False piety worships God with solemn forms of devotion, and treats philanthropy as no part of religion. False philanthropy affects to be wholly devoted to the happiness of fellow-man, and treats piety as superstition. True piety and true philanthropy are inseparable. Love of the Father and love of the brethren cannot exist apart! Worship of the Father in spirit and in truth, and an ever scrupulous regard to the highest good of man, constitute the pure and undefiled religion taught by Jesus Christ. He who pretends to love God, and hates his brother man, is a liar. He who pretends to love and bless man, while he disregards God, will ere long find his philanthropy turning into misanthropy. Brethren, let us cultivate a deep, tender, devotional piety, and at the same time a pure, ardent, profound, untiring philanthropy. Let us commune often and intimately with our heavenly Father, that we may be fully imbued with his spirit of love and wisdom, so as to radiate it on our fellow-creatures in a world-redeeming philanthropy. We must pray, not ostentatiously in public places, with vain repetitions, but often and continuously in secret. We must also feed the hungry, clothe the naked, befriend the wretched, lift up the down-trodden, forgive our injurers, and endeavor to overcome evil with good. This is true religion, God-ward and man-ward. This is true humanity baptized with the Holy Spirit. This is the piety and philanthropy of God's elect. This is the righteousness of faith, hope and charity. This alone can reconcile all things in earth, to all things in heaven. He whose piety revolts at Temperance, Anti-Slavery, Peace, Social Reform, &c., is in darkness; and so is the Reformer who contemns all the external expressions of piety.—*Practical Christian.*

RELIANCE UPON GOD.

God fills his own work; he is not only over it, but he is also in it. If we ascribe to him the origin of this fabric, and all things in it, it will be most absurd and inconsistent to deny him the preservation and government of it; for if he does not preserve and govern his creatures, it must be either because he cannot, or because he will not; but his infinite power and wisdom make it impossible to doubt of the former, and his infinite goodness of the latter.

It is, to be sure, a very great miracle, merely to know so great a multitude and variety of things; not only particular towns, but also provinces and kingdoms, even the whole earth, all the myriads of creatures that crawl upon the earth, all their thoughts — at the same instant, to hear and see all that happens in both hemispheres. How much more wonderful must it be, to rule and govern all these at once, and that with one glance of the eye!

It is a great comfort to have faith of this providence constantly impressed upon the mind, so as to have recourse to it in the midst of all confusions and all calamities, whether from without or within — to be able to say, "The great King, who is also my father, is the supreme ruler of all these things, and with him all my interests are secure — in every distress, when all hope of human assistance is swallowed up in despair; to silence all the fears with these comfortable words, "God will provide."—*Leighton.*

Christian Cheerfulness. The Gospel is pure and genuine gladness. It is God reconciled; it is peace in the conscience; it is the blessed prospect of glory; and did we tarry under its constant shining, its hopefulness should gild our countenances, and beam on all our movements. The Christian teacher should be an embodied gospel; and if despondency or severity be our habitual temperament, we may be devout, but we are not evangelical. We have got a long version of the Christian revelation, and are giving forth an enormous view of it. But, more than this, few have ever effected any thing important, as reformers or evangelists, who do not carry with them a genial atmosphere, and look at the brightest side of things.

Church Going. Bishop Latimer, in one of his sermons, exhorts his congregations to be constant at public worship, in the following terms:

"I had rather you should come, as the tale is of the gentlewoman of London. One of her neighbors met her in the street, and said, 'Mistress, whither go ye?' 'Marry,' said she, 'I'm going to St. Thomas of Acres to the sermon. I coulc not sleep all the last night, and I am now going thither. I never failed of a good nap there.' And so I had rather ye would go a napping to the sermon than not go at all; for with what mind soever ye come, though ye come for an evil purpose, yet, perchance, ye may be caught ere ye go, and the preacher may chance to catch you on his own hook."

The Death of a Christian. Our English literature, rich as it is, scarcely furnishes a more charming sentence than this, from Bryant's oration on the death of Cole, the artist:

"He passed into the next stage of existence from which we are separated by such frail barriers, with unfaltering confidence in the Divine goodness, like a docile child guided by the hand of a kind parent, suffering itself to be led without fear into the darkest places."

PRAYER.

"Ere the morning's busy ray
Call you to your work away;
Ere the silent evening close
Your wearied eye in sweet repose,
To lift your heart and voice in prayer
Be your first and latest care."

OLD PULPIT.

[From an article with this title in the "Panoplist" for June, we make the following quotations:]

One of the best specimens of effect in preaching was Dr. Stillman of the Baptist church. It should always be remembered that when speaking of oratory we mean two distinct things, which are seldom found united in one person. We call Burke an orator, and the same appellation we give to Whitefield. But how different! Burke was a very tedious speaker; no man thinned the benches of the house of commons more, and it was not until his rich and flowing style appeared from the press that his merits were appreciated. With Whitefield it was exactly the reverse. He was thrilling from the desk, but it would have been happy for his memory if none of his discourses had ever been published. We cannot claim for Dr. Stillman the oratory of Burke. His printed sermons are no reflection of the man. The voice is wanting; the melting tones, the restless activity, the matchless emphasis (sometimes at least,) the fervor, the life, the energy. He was a thin, spare man, dressed with the utmost neatness; he wore a large, powdered, bushy wig; his motions very quick, and his tones some of the most melting and quickening we ever heard. There was a sort of nervous impatience in him during the singing of the last hymn before the sermon, which seemed to say to you, "I long to be at my work;" and the moment the choir stopped, he started from his seat, like shot from the cannon's mouth, and was announcing his text before your hymn-book was half closed. It was once our lot to see him enter the jail, in Court street, where a criminal was confined, waiting for execution. A vast crowd was assembled in the yard, around the old court-house, blocking up all the passages. He was driven up by an elderly negro man, who sat on a strapped seat before the body of the chaise. The impatient chaplain leaped from his carriage like a bird, and I shall never forget the impression his motions made on me, as he darted through the crowd, like a glancing arrow or a bounding rocket, rushing through every opening, and *almost* pushing one one way, and another another, seeming to say by his very motions, "Make way, gentlemen, make way—your business cannot be equal to mine. I have but one work to do; it must be done; I go to rescue a sinner from the darkness of his ignorance and the pangs of the second death. Make way, gentlemen, make way."

His enunciation was rapid, and his emphasis, as I have before said, sometimes inimitable. He had some nice flexures of voice, which I have never heard from another man, and which never can be restored now that the voice that modulated them is silent in the grave. For example, the following hymn—

"Well, the Redeemer's gone,
To appear before our God;
To sprinkle o'er the flaming throne,
With his atoning blood."

Some cold-blooded critic has lately censured this verse, but I think he must have been disarmed could he have heard Dr. Stillman read it. His voice had a beautiful circumflex to it; he threw this emphasis on the word "well," then a pause —and the rest of the verse pronounced in that cheerful and animating tone, which seemed to rend the veil and transport the hearer into the unseen world. The most skilful actor never made a more sudden and happy transition. His voice however was more felicitous in sweetness and pathos, then in majesty and terror. The solemn, guttural tones were entirely wanting to him; and there was no apparent art in his style or delivery. It was all earnest simplicity.

In that insulated brick house that stands in Brattle square, amidst noise and confusion—the very worst position in which a Christian temple can be located, was an orator of a very different stamp, Joseph Stevens Buckminster. What is oratory? Heaven only knows; the moment you analyse it, it has evaporatod and gone forever. Mr. Buckminster was not more diverse from Dr. Stillman in his theology than he was in his style of eloquence. It was a tinkling rill, it was the gurgling of waters in an alder shade, it was like the voice of the distant flute, coming over moonlit billows, rippling to its sweetness, never forcible but always attractive; and, if not commanding your attention, like the awful thunder, seducing it like the song of the sirens to the voyagers whose ears were unsealed. Buckminster had a mind like that of Virgil, Fenelon and Thompson, with a wonderful affinity to all that is beautiful; but more remarkable for its delicacy than its strength; and such was the style of his eloquence. He never seemed to make any effort; he was rather careless and lazy in his motions. (indeed his constitution was feeble,) yet he presented you such a sweet moss-rose, just plucked from its stem, so delicate, so covered with morning dew, that you could not but look at it. A theorist might pronounce his manner rather feeble, but it always had one effect—it was followed with the profoundest attention. It was once our lot to hear him in a very plain, rural audience, and we thought to ourselves, "here certainly your shot will hardly take effect." But we were deceived; the silence was, if possible, increased.

It is not our purpose to discuss the religious sentiments of these departed orators; they have long since appeared before a higher tribunal than human criticism, and seen their errors, whatever they may have been, in the effulgence of the upper throne. It seems to us, however, that the theology that supported this past eloquence has changed with the silent lapse of time; and that all sects have sunk into a snowy valley, which chills the warmth by which sacred eloquence must be supported. In the beginning of this century, all parties believed something. There was eloquence in the pulpit, because there was faith in the earth.

Dr. Dwight, president of Yale College, had an efficacy which compels one to remember him. It is somewhat difficult to analyse him. He was not a metaphysician, he was not a poet, he was a very poor Biblical critic, he knew almost nothing of church history; his style had a constant propensity to the florid and gaudy; and those subjects upon which he valued himself most and was most valued by his friends were precisely the subjects he least understood. He supposed himself, and *was supposed*, to make a riddle of poor Hume on the subject of *cause and effect;* and yet every page in his two first sermons in his System of Theology, was a perfect specimen of the *ignoratio elenchi. He never knew what Hume meant.* As his mind was direct, he had very little perception of oblique instruction; and, I doubt whether he ever touched his tongue to the salt of Horace, Cervantes, Hudibras, Swift and Addison. But after all—let the reader laugh at my contradiction — he was a great man. He had an ideal of his own, and he followed it. I never knew a man who would jump to the right spot, without measuring it by theodolite or scale, so admirably as he. On all moral and religious subjects, he had an intuitive rectitude; it almost amounted to inspiration; and, while he reasoned often absurdly, his conclusions were almost always correct. He was the grandson of Jonathan Edwards, but how different! Edwards acute in his analysis, but often absurd in his conclusions; but the grandson, no metaphysician, yet always guided by an intuitive common sense. Few men can afford so much hewing, and yet have so much left.

But my business it with his speaking. His form was prepossessing; he marched into the pulpit with a slow, solemn air, his keen black eyes covered by his green spectacles, his dress behind the fashion but grave and decent, hair close cropped, white-top boots; a man solid, large bone, large muscle, just escaping the *embon point;* a man whose looks won audience before he spoke; and whose very form assured you, if he uttered folly or weakness, nature had belied her workmanship. He was the antipodes of Buckminster; he had none of his delicacy, and quadruple his strength. Tae one waved a myrtle wand over an audience, and the other a Herculean club. Dr. Dwight's general style was didactic, clear—that is, as to his own meaning —instructive, and his words uttered with happiest articulation. He was a rhetorician generally, but occasionally very pathetic and impressive. Nothing could be more overwhelming than his manner, when he wept in the pulpit, which was rarely done. It gave you the idea of a firm man —almost a stoic—overcome by the sternness of the necessity and the magnitude of the occasion. You were astonished; you were overwhelmed; and the more he held back, the more you felt impelled to give way to the impression. You thought—

"Of one, whose subdued eye,
Albeit unused to the melting mood,
Dropped tears as fast as the Arabian trees
Their medicinal gum."

I might speak of Dr. Payson, with his overflowing figures; of Dr. Griffin, with his obvious but efficacious art; of Hooper Cumming, a bad man, but a most perfect speaker. But they are gone; and the eloquence of death is silence and oblivion. L.

THE GODHEAD AS REVEALED TO MAN.

We have condensed the following extracts as much as possible, without obscuring the writer's meaning or materially weakening the force of his reasoning. The article is still long, but those of our readers who are interested in speculative theology will welcome it as a favorable omen of the power and independence which are at work among Orthodox denominations. The extracts are from a book entitled Biblical Trinity—a handsome volume of 332 pages, published in Hartford, and written by one who received his theological education at Andover. We hope hereafter to give a more thorough notice of it:

I. God has revealed himself *as the Father.*

The term is obviously taken from a well-known relation among men, and as applied to God, approximates in its meaning to what is denoted by this term, in that human relation.

1. The term *Father* as applied to God, has reference to the origin of the human race, and designates him as *the Author of their being.* He was the original contriver, who formed the purpose of man's existence and created him in his own image—an intelligent, moral and immortal being, qualified to exercise a subordinate dominion over the inferior creation. Then God gave him that dominion.

In like manner, the same term is applied to him in reference to his beloved Son, the man Christ Jesus. God was his Father. His conception was the result of a supernatural Divine agency; "therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke 1: 35. Then, God sent him forth among men as the Messiah, the Anointed of the Father, the Saviour of the world. In this relation to God,—including other particulars yet to be noticed,—he was, according to Hebraistic idiom, "the only begotten of the Father;" that is, *beloved* and *favored* of God *pre-eminently*, as no other creature ever was.

He is likewise, in a peculiar sense, the Father of his spiritual children; who have been renewed and sanctified by his word and Spirit. He is the Author of their spiritual life. In these several particulars, differing circumstantially but similar in the most important respect—Divine authorship—God is appropriately denominated the Father.

2. He is so denominated, in reference to *his providential care of those* whom he has created. He sustains them in being, with all their powers and susceptibilities, provides for the supply of their temporal wants, and exercises over them the needful providential care during the whole of their lives. All this providential care and kindness are necessary to their comfort and preservation; and in thus manifesting himself to men, he is their Father; that is, he acts in the capacity and relation of Father.

3. He is the Father of all men, inasmuch as he is their supreme *Moral Governor.* As a human father rightfully exercises moral government over his children, imparts to them his counsels and commands for the regulation of their conduct, disciplines them and administers to them variously, according to his views of their wants, dangers, duties, and deserts; so God, as the Father of the human race and of all intelligent creatures, is their supreme and rightful Moral Governor. Him they are bound to obey, and to him they are accountable for all their conduct. Acting in this capacity, God gave a law to man for the regulation of his conduct, requiring certain things and forbidding others, on pain of his displeasure. If perfectly obedient to the law, men would have sustained to him the relation of loyal subjects, or obedient children, and been made perfectly happy. But man apostatized from God, and thus became a rebel, justly exposed to suffer the full penalty of the violated law. On the occurrence of this event, God was bound by the rectitude of his character as Moral Governor, to maintain the authority of his violated law, and, so doing, in the regular course of moral administration, to execute the penalty upon transgressors.

4. Foreseeing eternally, that the result of man's probation while under law, would be, his fall and utter ruin; God acted in the capacity and with the compassion of a Father, *in his purpose and provision for the salvation of our race.* Out of his great love to them in their rebellion, he devised a way to effect their reconciliation to him, so as to reclaim them and make them happy without doing injury to his great kingdom. "For God so loved the world that he gave his only begotten Son."—John 3: 16. "That he might be just and the justifier of him who believeth in Jesus."—Rom. 3: 26. "According to the eternal purpose which he purposed in Christ Jesus our Lord."—Eph. 3: 11. This plan of mercy which God devised in eternity, he, when the occasion for its execution occurred, introduced into his moral government; which now became, in respect to man, a government of *probation*, with a system of means and agencies appropriate to this peculiar and gracious administration; and he is still carrying it forward to its completion. Accordingly,

II. In the execution of his purpose to redeem man, the true and eternal *God manifested himself in the flesh.* In reference to this manifestation of himself for the purpose in question, the one God is denominated *the Logos—the Revealer of the Godhead*, who communicates with men in various ways on the subject of their salvation. The person thus manifested in the flesh, is called the Messiah, the Son of God, the Son of man, Jesus Christ, "who is God over all, blessed forever."—Rom. 9: 5.

It would seem that the manifestation of the Godhead by the Logos in the work of *creation*, was made with special reference to the development of the Divine attributes in the work of man's *redemption* It is said not only of the Logos, that "all things were made by him; and without him was not anything made that was made;" but also of Christ the Son of God, that "by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things,

and by him all things consist."—Col. 1 : 16, 17. "By him were all things created"—by him as the Logos—*as God who*, when Christ was on earth, *dwelt in him*; which will be more particularly noticed hereafter. "All things were created *by him*."—These two expressions *may* both denote the same thing, and refer to him as the efficient cause—as the Logos. But the change of the proposition, in the latter clause of the same verse, seems to render it susceptible of a different meaning: "All things were created *on his account and in reference to his work, as Messiah*." And whether the latter interpretation should not be given in *both* cases, will admit of a serious question; for, the *fact* that creation was performed with that reference, seems to be clearly revealed. They were also created "for him"—for his glory—for the manifestation of the Divine perfections before the universe, in the work of redemption. "And he is before all things,"—an additional circumstance, having reference to his Divine nature;—"and *by him* all things consist"—by him as God; or, on his account as Messiah, all things have their being. These repetitions of thought, as Calvin says of Rom. 5 : 19, are "not tautology, but a necessary explanation of the preceding sentence."

In Eph. 3 : 9-11, it is declared, that "God created all things by Jesus Christ, to the intent, that now unto principalities and powers in heavenly places might be known by the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." "God created all things by Jesus Christ;" *on his account*—with *reference to him and his work as Messiah*—an interpretation which will presently be further illustrated. For what *end* was this work performed? "To the intent," so *that—to the end that*. "The sense is, that it was with this design, or that this was the purpose for which all things were made." (Barnes)

So likewise, the passage in Heb. 1 : 2, considered *in connection with the general subject* on which the writer is just entering,—the Messiah and his appropriate work,—seems to have its meaning very distinctly marked. Speaking of *the Son*, the apostle says, "By whom also, he (God) made the worlds." *By whom, on whose account as Messiah*—denoting the *reason* of the thing affirmed.

But our chief dependence is not on the meaning of that preposition. We think the passage should have the interpretation given to it above, particularly on account of the general scope of the writer; whose object evidently is, to treat of the character, office, and work of *the Messiah, the Son of God* and *Savior of the world*; a fact worthy of particular attention. "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us *by his Son*, whom he hath appointed heir of all things, by whom also he made the worlds." "Spoken by his *Son*," does not designate him as the Supreme God, but as *the Messiah*, in his proper office and work *as such*. His being "*appointed* heir of all things," cannot refer to him in his proper Divinity as the Logos, but as the *Messiah*, or *Son* of God; "by whom also—on whose account—he made the worlds." The apostle goes on to speak of him; (v. 3.) "who, being the brightness of his glory, and the express image of *his person*"—a form of expression similar to that in Col. 1 : 15; "who, (Christ) in his human nature, is the visible image of the invisible God." —(Bloomfield.) Having thus referred to the Godhead that dwelt in Christ, the apostle speaks of him as "upholding all things by the word of his power;" and then at once speaks of him again as the Messiah; who, "when he had by himself purged our sins, sat down on the right hand of the Majesty on high." The sacred writer continues to speak of his character and office as Messiah—superior to the angels and greatly exalted above them, because he is the Son of God. (vs. 4–6.) "Let all the angels of God worship him." "It is argued, indeed, that, because Christ is called the Son, he is higher than the angels, and worthy of their worship; that is, of their homage and reverence, as their superior and Lord; just as a king is entitled to the homage and reverence of his subjects: for so the word worship signifies in a multitude of places. But this is far from arguing that he is, for the same reason, God."

Such is the view which we are constrained to take of these several passages, as the one most favored—nay, *required* by the context, and by the particular subject under consideration; and as the only one which seems really consistent with the nature of the whole subject of the Godhead, as revealed in the Scriptures.

Here is a new development of the Godhead, in the great work of redemption. It was not fully made and could not be fully understood, till the incarnation—till Christ appeared, suffered, died, and rose from the dead, and the terms of salvation were proposed and explained by the apostles of our Lord. But these terms were doubtless revealed before, with sufficient plainness to be understood and accepted by man; as was actually done by multitudes, before God was manifest in the flesh. Then, this new development was more clearly made and better understood; and it is still unfolding to the wonder and admiration of the universe.

We are taught that it was, strictly and appropriately speaking, *the Logos—the revealer of the Godhead in the works of creation and redemption*—who was manifested in the flesh, in the person of Jesus of Nazareth. But then, Christ says repeatedly, that the *Father* dwelt in him, and was in him; not occasionally, as the Spirit of God visited the prophets; but abode permanently—"the Father that *dwelleth* in me, he doeth the work." Not the Father in distinction from the Logos, or the Holy Spirit; but simply, that *God* dwelt in him. It is elsewhere said, that "God was in Christ reconciling the world unto himself." So likewise, while Christ commonly speaks of the Divinity that was in him as the Father,—simply meaning *God*, who sustained to him the *relation* of Father,—by whose power his miracles were wrought; yet he elsewhere distinctly ascribes this work to the Holy Spirit. "If I cast out demons by the *Spirit of God*, then the kingdom of God is come nigh unto you." Matt. 12 : 28. And he immediately reminded his hearers, that in speaking against this work, they sinned "against the Holy Ghost." In Luke, the miracle is said to have been wrought "by the finger of God." So likewise, John the Baptist "saw the Spirit descending from heaven like a dove, and it abode upon him" (John 1 : 32); thus designating him as the man in whom God dwelt. The apostle John likewise, in applying to Christ a passage quoted from Isaiah designates him as the JEHOVAH of the Old Testament; who, in the fullness of time, "was manifest in the flesh:" "These things said Isaiah, when he saw his glory and spake of him." (John 12 : 41. Isa. 6 : 9, 10.)

Here, then, the Divinity that dwelt in Jesus is sometimes spoken of as God, as Jehovah, as the Father, as the Logos, and as the Holy Spirit. It is plain, therefore, that the Divinity who dwelt in Christ was not one distinction in the Godhead exclusive of two other distinctions, but the *whole* Godhead. So the apostle Paul expressly declares it: "In him dwelleth *all the fullness* of the Godhead *bodily*;" (Col. 2 : 9.) that is, *really—truly*. This language is as full and explicit as could well be imagined. It plainly teaches us that God—the *whole Godhead*, and not one distinction only—dwelt in the man Christ Jesus.

That he was "the Son of Man"—a true and proper *man*, having a human body and a human soul, is as evident as that Peter, James, or Paul was a real and proper man. The evidence is the same, both in kind and degree. Produce the evidence that John was a man, and this same is evidence—sin only excepted—that Jesus was a man. Reject the evidence of the one, and on the same ground you may reject the evidence of the other. That Jesus was truly a man, is, therefore, not a *theory*—any more than the reader of these pages is a theory—but a revealed *fact*; as much so, as that John was a man. And there is no more difficulty in understanding how God could dwell in the man Christ Jesus, *with* a human soul than without one; nor in him, more than in the Christian; who is a "temple," in which God "dwells and walks." (1 Cor. 3 : 16. 2 Cor. 6 : 16.) There is real mystery in this union and indwelling of the Godhead in the human nature of Christ; but not more than in the union of soul and body in man; or in the indwelling of the Spirit in the Christian. They are facts, the mode of which is not to be explained, because not revealed.

This Son of man was also *the Son of God*. "God sent forth his Son, made of a woman,"—*formed of human nature*,—"made under the law, to redeem them that were under the law" as he was. Gal. 4 : 4, 5. As the result of a supernatural Divine agency, the child Jesus was conceived and born; grew up to manhood; performed, by appointment of the Father, his mission as the Messiah; and "died for our sins, according to the Scriptures." He was called *the Son of God*, not on account of his supreme Divinity,—for "his Sonship is not in his Divinity,"—but on account of his miraculous conception, his resurrection from the dead, his office as king Messiah, and his being preeminently beloved and favored of God. More briefly; "he is called the Son of man, on account of his form and nature; and the Son of God, on account of the Divine favor shown him in the high distinction which he obtains." Of the same import with Son and only begotten Son of God, is the phrase, "who is in the bosom of the Father."—John 1 : 18. Observe, the language is not, "who *was* in the bosom of the Father," that is, before his incarnation, and who, when he came in the flesh, *left* that bosom, as is sometimes said; for this language is not applied to the Logos, but to the Messiah. After "God sent forth his Son, *made of a woman*, made under the law," the language became very appropriate; and it is expressive of the strongest friendship, attachment, intimacy, and endearment; applicable to Jesus as the Son of God, or the Messiah.

It was *this Son of God* that was given—that was sent—that was born—that agonized in the garden—that died upon the cross—that was raised from the dead—that was exalted to the right hand of God—that was constituted head over all things to the church. "Nothing of all this can be predicated of Divinity, and it consequently shows that, as the Son of God, Jesus is a man."

In this man, God was manifested, and the fullness of the Godhead dwelt. This was the *second* manifestation and impersonation of the Godhead, in the work of man's redemption.

But that work was not yet complete. Though God had devised a plan for our salvation, and Christ had died to prepare the way for our reconciliation to him; something yet remained, in order to accomplish the object. Man, after all the preparation that has been made, is still disinclined from God, and indisposed to return and become reconciled to him. An influence more than human—more than that of the truth alone—is needful, in order to bring him back to God, and secure the end in view.

III. Accordingly, to the regular means of moral administration under a government of law, God has superadded those *peculiar Divine operations*—peculiar to man's state of probation—which are needful to carry out his system of grace and complete the work of man's salvation. This agency is not exerted by him as Moral Governor simply,—as the Administrator of law,—but in a new and peculiar capacity suited to the exigences of the case. The agency in question is ascribed to the HOLY SPIRIT.

In the affairs of men, he who holds a certain office is commonly designated by some term more or less significant of the duty or service to be performed; as *emperor, governor, legislator, advocate, judge*, and the like. In a similar manner, as already noticed, the supreme God is designated by different and appropriate names, expressive of different attributes and relations, or different classes of his actions. It would seem that he is denominated the *Holy Spirit*, not only on account of his invisible and spiritual nature, but also on account of that peculiar, spiritual, and *gracious* agency, variously exerted, which he puts forth in carrying on and carrying out the purposes of Christ's redemption.

The Scriptures teach us that the Holy Spirit's agency is not confined to the work of individual salvation;—which is sometimes spoken of as his *only* as well as his peculiar province;—but, favoring and advancing in various ways the work of man's redemption, it would seem that *it extends to all things in which Divine agency is employed*, in administering the spiritual and providential government of the Messiah. Unquestionably, as already noticed, *this entire mundane system* is managed in subserviency to the work of redemption; and if so, then the question is, whether the Holy Spirit performs, as his appropriate work, *all* the Divine agency requisite in carrying out God's plan of mercy, or only a *part* of it; the rest being performed by God as moral governor simply,—as legal administrator,—or by God in Christ, i. e. the Messiah.

The agency of the Spirit in the sanctification of men, is so important a part of his work, so indispensable, and holds so prominent a place in the Scriptures, that we often hear it spoken of as if it comprehended the *whole* of his agency. But the Bible ascribes to the Holy Spirit an agency *far more extensive* than what appertains to the conversion and subsequent sanctification of men, and therefore favors the idea of his universal agency—wherever Divine agency is exerted in the work of redemption, especially when favoring God's people and kingdom—during the whole period of this world's probation; whether the agent is designated by the name God, Jehovah, God the Father, Holy Spirit, or Spirit of God. In one instance, Jude 1, Christians are said to be "sanctified by God the Father." The meaning *may* be, that their sanctification is the result of his plan of mercy by Jesus Christ. Surely it cannot be, that the *Father*, in distinction from the Spirit, is the sanctifier of men; but it would seem that the term is here used, as it sometimes is elsewhere, as a *proper name*, designating the true God—the Divine agent in the work of sanctification. Not only in the Old Testament, but in the New, the distinctive appellation, Holy Spirit, is not always employed; it being deemed sufficient that the agency in such case, be ascribed to the supreme God. Where it is important to be known, *the nature of the subject itself* is a sufficient indication, in what capacity the Divine agent speaks, or acts; if that common sense which God has given to man, is allowed to be the interpreter. Thus, Christians are often said to be "children of God," and "born of God," when the Divine agent in their regeneration, is the Holy Spirit. They are elsewhere said to be "born of the Spirit;" yet they are not on that account called *children of the Spirit*, but "children of God." So likewise, on account of the agency ascribed to "*the Holy Ghost*," in Luke 1 : 35, it was said to Mary the mother of Jesus; "therefore also that holy thing which shall be born of thee shall be called the *Son of God*." The nature of the subject commonly shows in what sense the *name* is to be taken, when the agent is called God, or the Father, or Jehovah, and not the Holy Spirit.

This general view of the Spirit's agency is very much in accordance with the views expressed by Prof. Knapp, on the same subject. He says, "Throughout the Old Testament, the Holy Spirit, or Spirit of God, is represented as having an agency, sometimes mediate and sometimes immediate, *in everything which is done*; and to it everything great and elevated—knowledge, talents, discoveries, arts, great actions, good governments, exemplary virtue and piety, &c., are uniformly ascribed.

"The same mode of expression and representation is adopted in the New Testament, and was common among the first Christians." . . . Some of these "were distinguished from the rest by eminent abilities, talents, &c. . . . . Now all these various gifts, abilities, and talents of whatever sort, by which such persons became useful to the church, were ascribed to the Holy Spirit, derived and named from him; for in these various endowments the agency of this Divine cooperating power was unusually conspicuous. These extraordinary qualifications are commonly called *miraculous gifts*—the gift of teaching, of tongues, of healing, of working miracles, &c.—all of which *promoted the glory and advancement of Christianity*." This is exactly in accordance with the general view which has been taken of the Spirit's agency.

RESIGNATION OF A CATHOLIC PRIEST. A card from the "Rev. Mr. Brown," who says he is a Catholic priest, from France, appears in the Richmond, Va., papers, declaring that he has "resigned all functions of the sacerdotal ministry," after having discharged for two years the pastoral functions of a Catholic congregation, attended by German and French people living in Richmond. He gives among others the following reasons therefor:

I cannot keep from avowing that my principles, in regard to the temporal power of the Pope, and in many other respects, are not in harmony with the principles of the Church of Rome. I think the sovereignty of the Pope is contrary to the doctrines and examples of Christ, an obstacle to the liberty and welfare of the people, and a cause of discord and trouble to the political and religious world.

CHRISTIAN REGISTER.

Boston, Saturday, July 6, 1850.

POWER OF THE BIBLE OVER GREAT MINDS.

Every good man's life, and every strong man's faith, is testimony to the Bible. For the good life is formed by that Bible's instructions and every firm faith is planted by its promises. What an array of such testimony might be gathered, from the master-spirits of mankind! What touching and impressive proofs might be collected, from the living example, and from the dying peace and hope, of those able, comprehensive, and resolute minds, who have striven meekly to keep the commandments of Heaven, while they guided the fortunes and controlled the destinies of men! If there is any power in great names, any influence in vigorous intellect, any evidence in commanding characters, then what a mighty mass of such power and influence and evidence might be brought together in favor of the truth and divinity of the Scriptures from the leading men of the various departments of human thought and action throughout Christendom; from statesmanship, from science, from jurisprudence, from literature, from reform and philanthropy, from public enterprise and daily industry, as well as from the church of Christ! The infidel exceptions are so rare and so feeble that they sink out of the account. The vast aggregate of the world's genius, talent, energy and worth, offers its reverential homage to the Bible.

There are few more affecting spectacles on earth, than to see a great mind, amply endowed by nature, richly adorned with learning and accomplishments, far-sighted, conversant with the loftiest theme of knowledge, penetrating and discriminating, logical and cautious,—yielding its fervent trust and its profound veneration, with all the simple confidence of a little child, to the precepts, the assurances and the immortal promises for men's salvation in the everlasting Gospel. Ought it not to teach us that in the plain requisitions of that book, there is a higher wisdom than the proudest understandings have found out from science,—a sure and simple fountain of water of life for the spiritual man, of which even the giants of the kingdom of ideas must kneel down and drink, if they would go up into the mount of God?

And this is not to be forgotten,—that the lives of such men, their rectitude, their fearlessness, their conscientiousness, their independence, and all their Christian obedience, are as really evidences of the power of the Bible, as the intellectual belief in its historical claims. For it is by the instructions of the Bible, that those noble characters are compacted and guided; it is by the examples and the principles set forth in the Bible that they are moulded and fashioned; it is back to that benignant source, and all the Christian effects that have flowed from it, that we must trace whatever is excellent and truly estimable, in their Christian deportment.—Indeed, it is the peculiar beauty and honor of Revelation that it sanctifies man's affections, and diffuses a spirit through his actions, as well as compels the assent of his reason to its truth.

And no Christian can wonder at the respect paid to this volume, whether by scholar or statesman,—by the devoted student of history of the world, or the earnest actor in its affairs. What other book in the whole compass of libraries places before us a distinct image of the three grand objects,—always longed for and sighed after by elevated and aspiring minds,—a perfect state of human society, a perfect standard of individual character,—a perfect conception of God? Each of these is presented in the Bible; a perfect state of society,—which is a state where the virtues it enjoins shall be practised, the laws it promulgates be obeyed, and those just and equal, forbearing and merciful relations which it so clearly presents, be established between man and man. That golden and millenial age is prefigured and prophesied throughout Scripture, from the soaring imagination of the older prophets, to the splendid visions of the Apocalypse. It opens a perfect standard of individual character, not only pointing out the separate excellences and graces that go to make up such a character, but holding them all up united, embodied, harmonized, in bountiful and majestic proportions, in an ideal completeness but an actual manifestation, in the spotless example of Jesus, of Him who though "tempted in all points like as we are, was without sin," neither "was guile found in his mouth."

And it so exalts our conception of the Deity under whose just and benignant Providence we live, that not all the brightest dreams of sages, or the noblest suppositions of the philosophers and poets of the centuries, have risen into a distant likeness to the God and Father of Jesus Christ our Lord. Well might a distinguished English writer confess, that "the kingly spirits of history, enthroned in the hearts of nations, have declared it to be beyond comparison, the most perfect instrument and only adequate organ of Humanity,—of all the gifts, powers and tendencies, by which the individual is privileged to rise above his phantom self and ascend to the Eternal *I am*." Well might the great master of Northern Fiction utter this last word of truth, as he lay dying, to Lockhart: "There is but *one book* now for me in the world." Well have the firmest leaned upon its support, the weary gone to it for rest, the troubled for peace, the bereaved for consolation.—Well have even the Skeptic and the Scoffer, though rejecting its message through life, clasped it to their panting bosoms at death, praying that their failing sight might behold and read even then its offers of forgiveness. As has been justly said, "The Bible is older than the fathers, truer than tradition, wiser than councils, more learned than universities, more infallible than popes, more powerful than ceremonies, more reliable for the world's salvation, and more precious to the heart, than anything and everything else under the heavens."

Let us not seem to represent it as adding anything to the essential dignity, or authority, or divineness of the Scriptures, that those who the world calls great have extended to it the confidence. That sentiment would rather detract from their rightful supremacy. The eternal Scriptures are above all need of such tribute, and independent of all such supports, for the rest on the supernatural ministry of the Redeemer; on the word of Prophets and Apostles; that came down from Heaven; they proceeded out of the mouth of God. Let it rather be the influence of such examples to enkindle us in our smaller and obscurer sphere to a more devout study of the sacred pages, and to bend us with our smaller gifts in a like homage before the oracles that have been proved the Light and Life of these noble minds.

But after all, what it most concerns us to know is that this great Gospel and Salvation offers itself gracious Messenger, not more to the high and mighty—not more to the learned and influential, than to the humblest and most unknown disciple. If the Bible has any one attraction or charm for human admiration, it is that it addresses its law and its counsel and its consolation, to the simplest mind and the most uninstructed unsophisticated heart. Its simplicity is its highest beauty. We would not commend the Bible to men chiefly for literary splendor, the magnificence of its poetic conceptions, the grandeur of its style. It has far loftier merits. It is the very wonder of its method, that its adaptation is as perfect to uninstructed persons, and toiling slaves, and the outcast poor, as to the children of fortune, and culture, and refinement. It lifts up the courage of the lowliest, and makes Christ's lesson easy to the blind, and gives the bondman peace. Coleridge says with reason, in his "Confessions of an Inquiring Spirit,"—"The fairest flower that ever clomb up a cottage window, is not so fair a sight to my eyes as the Bible gleaming thro' the lower panes."

No appeal in behalf of the Bible, no Bible Society's Report, no eloquent speech in any costly church or crowded audience, ever made one half the impression on our mind that was left by the homely story of his own homely experience, told us by a poor fugitive slave of the Canadas;—how his own little boy used to come home at night from school, and when the day's work was over, sit down on the hearth in the miserable hut, without candles or table, and then by the firelight teach the father how to spell out the words of the New Testament. We shall never forget the exultation that burned in his dark countenance, as he spake of the joy with which he sprung up and shouted aloud when he found he could read one sentence,—one single sentence, of God's blessed Bible, for himself!

Who of us can stay the spread of that quickening and regenerating Word? Who can be even passive or sluggish about it? Who will not pray for the speedier flight throughout the earth, of that angel which has the everlasting Gospel to preach to every creature!

PRIVATE DEVOTION.

The importance of prayer is often underrated, from associating it almost entirely with special requests and their answers, while, in truth, this is the least important influence of prayer. If not a single special request were granted, its great use would still remain. When there seems to be no response to the particular petition, when the trial is not averted, nor the duty made more easy, still, by the very act of prayer, the soul is strengthened in all its faculties, and thus made more capable of performing all duties and bearing all trials. The unwise special petition is answered by an influx of spiritual strength. There is no such preparation for the discharge of painful duties, as communion with God. Our Saviour spent seasons in solitary prayer before encountering the great emergencies of His life. He withdrew to the mountain and the garden, and came forth with a new strength both to do and bear God's will. The way in which we meet difficult exigencies, or bear great trials, or attempt difficult duties, depends on the state of the heart, and that finds the best support for its holiest and noblest purposes, in communion with God. In the chamber of private devotion, the soul breathes an atmosphere by which all that is good in it is invigorated, elevated and inspired with a new and higher life. The trusting and reverential thoughts of that place accompany the man abroad into the world, like unseen angels. They may soon be driven away, but the man is better even for their briefest society. The composure and strength which come from communion with God make one conscious of heavenly influences. The exquisite description of Dante becomes a reality for a soul which has thus received life from the source of life.

> "As when to harbinger the dawn, springs up
> On freshened wing, the air of May, and breathes
> Of fragrance, all impregn'd with herb and flower;
> E'en such a wind I felt upon my front
> Blow gently, and the moving of a wing
> Perceived, that moving, shed ambrosial smell:
> And then a voice, 'Blessed are they, whom grace
> Doth so illume, that appetite in them
> Exhaleth no inordinate desire,
> Still hung'ring as the rule of temperance wills.'"

Dr. Twitchell—Lowell Journal.

A writer in the Lowell Journal, in reply to our remarks on Dr. Twitchell, says that Dr. Twitchell was not the first surgeon who tied the carotid artery, that Sir Astley Cooper performed it before him, that others had performed it before Sir Astley Cooper, and that it was not a very remarkable operation, for it has been often performed since, and in some cases both arteries have been tied. Will the writer be so good as to let the public know when and by whom the operation was performed previous to the operations by Sir Astley Cooper and Dr. Twitchell? Will he let us know his authority for saying that the English surgeon anticipated the American?

In Cooper's Life of Sir Astley Cooper, Vol. II, page 199, we are told that he first performed the operation in May, 1816. Our statement is as follows. At the Fall Muster in 1815, John Taggart of Sharon, N. H., received, in a sham fight, a bad pistol wound in the neck, which was dressed by Dr. Twitchell. At his second visit Dr. T. observed on the artery a speck of proud flesh, which he could not remove without danger to the artery, and, before leaving the house, he discovered that bleeding from the artery through this spot had commenced, and that the young man must bleed to death unless some unprecedented measure should be resorted to. He, therefore, with the assistance of the young man's mother, dissected round the artery, and placed a ligature on it, and the patient recovered. The writer of this article has often seen him. The most abundant evidence can be given as to the time when the operation was performed, and it must have been several months previous to the time when the same operation was performed by Sir Astley Cooper, though unquestionably without any knowledge on his part of what had been done in an obscure country town in New Hampshire.

But the writer in the Lowell Courier is disposed to sneer at the operation as one which could add very little to the professional reputation of a distinguished surgeon; since it has been so often performed since. A great many navigators have sailed across the Atlantic since the time of Columbus, and a great many steamboats have been built since the experiments by Fulton and Watt, but this does not lessen our respect for the originality and boldness of the great pioneers. As to the importance of the operation of which we have spoken, we will quote a sentence or two from the Life of Sir Astley Cooper, to show how it was regarded in England.

"It was in the following May that he [Sir A. C.] signalized himself by performing his celebrated operation of placing a ligature on the aorta, in many respects the *most memorable undertaking in the annals of surgery*." . . . "When its performance became known to the members of the profession it filled them with surprise and amazement."

Dr. Twitchell, we know, did not attach any great importance to the operation. He took no pains to secure the reputation of having been the first to perform it; for he was much more intent on doing great things than on securing the credit of them. But an act which has given his greatest distinction to the most celebrated English surgeon who has lived within the last century, and which his biographer regards as in "many respects the most memorable undertaking in the whole annals of surgery"—an operation which "filled the members of the profession in England with surprise and admiration," can hardly be thrown away as of no value to the reputation even of so great a surgeon as we believe Dr. Twitchell to have been. In speaking of his vast and original professional resources, we could not in justice to his memory omit so remarkable a case as this; though we mentioned it rather as an illustration of what he was able to do, than as the one distinguished act of his life. He performed the operation, and went on his way, without stopping to claim any special credit for what he had done.

We have received from a friendly, but anonymous correspondent, a letter which contains some very gratifying remarks on the course of the Register—gratifying, because it shows that we have partially succeeded in accomplishing what we have constantly desired, and that the Register has been conducted so as to promote Christian harmony and vital religion. We insert a single suggestion of our correspondent, as deserving the consideration of our readers.

After speaking of the more fraternal and evangelical spirit manifested among different sects, he says: "I am led to this, by the remembrance of several notices in the Register, of the *meetings* during the late Anniversary Week. It is pleasant, nay more, it is *refreshing* to read of such doings. It is well they are published, and seen. There has long been a want, among the Unitarians, as it seems to me, of meetings of this sort. Especially the *prayer meetings*. Would that they were both more general and more frequent! These social gatherings, in the name of the Lord, would that they were not so seldom, among us! They are infinitely *more social*, more reviving, more joyous, than the most festive occasion can be! To most persons they are needful as a part of that spiritual aliment which the soul requires to sustain its life, and vigor. As the Lord has promised that "Where two or three are gathered together in His name there will he be in the midst of them," of what interest and importance would such meetings be, whose members were all united in one spirit, and purpose; humble, but zealous seekers; sincere, and earnest; and whose whole business was to obtain that guiding Spirit of the Lord which only can regenerate!"

CRITICISM ON THE REGISTER.

We were amused by a criticism on the Register last week, with which we were favored.

"I have liked your course as Editors very much," said one friend, "but I am out of patience with the Register now, and especially with the last number."

"Ah!" we replied; "We are sorry and mortified. What is the difficulty?"

"You are making the paper too Anti-Slavery. We do not want it. It will soon be a mere Abolition Paper."

"You do not object to our treating of a subject which agitates the whole country," we replied, "but only that we make it too decidedly Anti-Slavery."

"Yes," said our friend, "that is the objection."

"Let us look then at the last Register, and see the justice of your objection. It contains a letter from Mr. Mellen, vindicating himself against the oppression of the Abolitionists, with some comments of our own; an account by Dr. Furness of the New York Anti-Slavery mob, which we presume most persons were pleased to read as a chapter in contemporary history; a communication from a gentleman, than whom no one among us is more widely known, or more honored, in defence of Mr. Webster's course—a gentleman whose conservatism is strong enough to uphold a state, if conservatism could do it; and lastly, we inserted the whole of Mr. Webster's answer to Mr. Mann, on the subject of Slavery in New Mexico. That is all, and we think several of these writers will be suprised at being counted among the Abolionists."

"Is it possible?" said our friend. "Well, I had no idea of it; I was mistaken. I will be more careful of my facts the next time, before I make my criticism."

The above was a real conversation, and we quote it here not for the purpose of showing that we are not, what we really are, Anti-Slavery: but to show how careless people are in their criticisms.

Anniversary of the Meadville Theological School.

[Extract of a Letter from Meadville.]

"We are having a very pleasant time in our Anniversaries.—Last evening Mr. Peabody of Portsmouth preached the annual Sermon, a most excellent Christian discourse in his richest vein to a large audience crowding the church.—This P. M. are our Anniversary Exercises. We enjoy the perfection of weather; this country is gloriously beautiful, and Meadville is full of cordial and graceful hospitalities. Our Senior Class contains eight young men; one is to go to Quincy, Ill., one to Rockford, Ill., one to Wheeling, Va., some to Ohio, and some to New York.

"Thursday evening. Our exercises are closed—a large audience has been present, and all have been interested and deeply moved. Every dissertation was respectable, and some of them were marked with real ability and great promise. The address by Prof. Stebbins, and the delivery of certificates, were fraught with tenderness and solemnity. So passes again our pentecostal season, and another band of Pastors and Missionaries, baptized we trust with the holy Spirit, go forth to their work." G. W. H.

The following were the exercises;—1. Prayer. 2. Hymn, by H. D. Andress. 3. The Resurrection of Christ, William Bradley. 4. "The Field is the World," Bryan J. Butts. 5. Christian Union, Ammirus Darrow. 6. Francis Xavier, William A. Fuller. 7. Hymn, J. Orrell. 8. The Psalms, Sawyer A. Hutchinson. 9. The Doctrine of Election, John Orrell. 10. The Pulpit—A Throne, George W. Webster. 11. The Pastor, John McCarty Windsor. 12. Certificates Conferred. 13. Hymn, G. V. Maxham. 14. Prayer.

CHRISTIAN INQUIRER.—We are sorry to see by the last number of this excellent and very ably conducted paper that Mr. Bellows is to be no longer its editor. We have often wondered at the never-failing copiousness and brilliancy of thought by which his editorials have been distinguished, while we have been delighted by their deep religious earnestness and freshness. His course has been marked by boldness without asperity, and the utmost truthfulness without the rudeness and ill-feeling which so often take refuge under the appearance of frankness. We congratulate our brother on the cheerful satisfaction which he must feel in putting off the harness which he has worn so valiantly, and heartily wish him all happiness and success in what is still a most arduous and responsible position.

News from the Churches.

[For the Christian Register.]

GENEVA, Kane Co., (Ill.) June 11.

MESSRS. EDITORS,—I wish to acknowledge through your paper the receipt of a valuable box of books and tracts for circulation among the dwellers upon the prairies, by whom, I can assure the donors, they will be received with gratitude, and to many of whom they will doubtless prove a blessing of priceless worth.

The box contained 100 volumes, bought (with money obtained by the sale of books in this vicinity) of Messrs. Crosby & Nichols, (by whose generous deduction from customary prices a considerable amount was added to the purchase,) and also a donation from the American Unitarian Association of 838 tracts, 58 pamphlets and sermons, 25 Sunday school books, and 20 numbers of the Christian Examiner.

The circulation of these books, and tracts, is a privilege for which I feel grateful to those who are pleased to make me the steward of their Christian bounty.

By employing what has been received as a circulating fund for the purchase of more books as fast as sales were made, a few hundred dollars has been made to circulate a great many books. But there are so many Christian ministers and others in this vicinity who greatly need books, and are anxious to get them, but really unable to purchase, that a large proportion of the books received has been given away, and though anxious to turn the money into books as many times as possible, and to preserve the circulating fund, it melts rapidly away.

By confining circulation to the amount of sales the fund might be kept entire, and perhaps from a small profit on the wholesale cost, be increased a little. But how can one with a Christian heart in his bosom, to save a few cents, or a few shillings, withhold food for the starving and destitute mind, from those who feel their need but are unable to purchase?

How can he wait the slow process of turning a few books—not enough to supply one per cent of the want he sees around him,—into money to purchase more, while the mighty multitude who need them is increasing in number and necessity tenfold faster than his means of aid and relief! Believing that those who have given books and money to purchase books,—could they see the want existing here, and the opportunity for usefulness, would rather bestow and increase than retard and diminish the circulation, I have followed in part the dictates of Christian benevolence, and given to those who had not the means to buy, but were anxious to obtain books, and from whose shelves after having been read they would be sent forth as missionaries of truth and life among the destitute around.

By pursuing this course the spiritual wants of many have been supplied, and the great and good thoughts and purposes of men who are the guides and helpers of their race have been put into minds and hearts waiting to receive them, and to be elevated to a participation of the same spirit.

The books and tracts just received can be soon put in circulation, and believing it is the desire that they should be, I shall as heretofore sell to those able to purchase, and not withhold from the destitute where giving is like casting good seed into fertile soil. I have only a few copies of Dr. Channing's works on hand, and those I have and more also have been spoken for. I shall be able to get them after a while from the sale of books, but should like an immediate supply for present demand, and would welcome a donation of these or any other good books for circulation in the West. I would mention also that the Sunday school books sent to me are distributed and more are asked for.

"Shall we whose minds are lighted?" &c., Your readers know this beautiful hymn, and I will not copy it, as I fear I have already trespassed by the length of my communication.

Yours truly, A. H. CONANT.

TEMPLETON.—This town, in the westerly part of the County of Worcester, is built, for the most part, on a wide extended piece of table land, high, and lifted up, overlooking a region of country which for extent and beauty is hardly to be surpassed. The view embraces the Greater and the Lesser Monadnock on the one side, the Ashburnham and Ashby hills on another, and the Wachusett on still another, which with other striking features give variety and grandeur to the whole.

On Monday and Tuesday of last week, the Worcester, and the West Worcester Ministerial Associations, held their semi-annual meeting at this place. On Monday afternoon at 4 o'clock, they held a public meeting at the Unitarian Church, of which Rev. Charles Wellington is Senior, and Rev. Edwin G. Adams is Junior, Pastor. The Services were introduced by a Prayer from Rev. Mr. Winkley of Boston, and the Sermon was preached by Rev. W. G. Babcock of Lunenburg. His text was from Psalm 23d, 1st Verse. "The Lord is my Shepherd, I shall not want." Subject 'Trust in God,' which was explained, illustrated and recommended in a plain, affectionate and forcible manner. After these Services, there followed a discussion, in which Rev. Dr. Allen of Northborough, Rev. Calvin Lincoln of Fitchburg, Rev. Mr. Winkley of Boston, and Rev. Mr. Willis of Petersham, participated. Altogether, it was a season of more than usual interest, and one which we may hope will be a refreshing from the presence of the Lord.

On the following day, Rev. Mr. Bond of Barre acting as moderator, a dissertation was read by Rev. Mr. Adams of Templeton, on the subject of the Atonement, which was afterward fully and earnestly discussed by all the clerical and lay members present. There was a general expression of regret at the absence of the venerable Senior Pastor of the Society, Rev. Mr. Wellington, who was detained at home by severe sickness.

The Church and Society at this place are in a prosperous condition. They need one thing, however, as a religious people to increase their means of enjoyment, and the honor, and usefulness of their venerable and youthful Pastors. Their Church, as it is now, is a noble building; but having been erected by a former generation, and for a different state of things, it would be greatly improved were it remodelled. Divide it horizontally, as within a few years a number of our large village churches have been, with the other necessary alterations, and the advantages to Pastors and People would be so great as more than to counterbalance and repay any cost or trouble which it might occasion. It would bring the Pastors and Preachers nearer to the ears and hearts of the people; it would greatly increase the enjoyment of all in the exercise of their Christian privileges in worship and instruction; and it would give them, at the same time, a fine Vestry beneath, for the use of their large and excellent Sunday School. We would express the hope, that the suggestion is only needed, to secure an early attention to, and completion of the work.

NANTUCKET. The following is a copy of a letter from the Committee of the Unitarian Society in Nantucket.

NANTUCKET, June 22d, 1850.

DEAR SIR,—The undersigned have been appointed a Committee by the proprietors of the Second Congregational Church, over which you have been settled for several years, to communicate to you the circumstances and feelings of the Society connected with their separation from you.

They have regretted that any misapprehension of facts in the premises should exist in any person's mind.

The numerous removals of the old friends and supporters of the Society from the Island, the changes occasioned by the great fire, and by mercantile disasters of one kind and another, and other causes which you may call to mind, have gradually and unfortunately brought about a set of circumstances which no common power could avert. The debt incurred by the Proprietors before these violent shocks commenced, has acted on the Society, of late, like an incubus, and has paralysed directly or indirectly the interest which remained in it.

Every cause, every creature, and every thing, has its periods of birth, energy, accident or decline. So it has been with this Society, as with everything else. It has had its favorable origin, its flourishing advancement, and in the midst of pecuniary prosperity,—at the period when you were called,—it began to receive those violent shocks, which have been repeated so unexpectedly and so frequently, that it is a wonder that it has not been annihilated. These events have occurred in such a manner that the proprietors of the property—those whose burden it is to support the Society—have become disheartened.

At the same time, it cannot be denied that during your ministry the Church has been better filled than under the ministry of any preceding pastor, and we can conscientiously say that we think there has been a less number of persons hostile to you in this Society than has fallen to the lot of pastors of any society of which we have ever heard. This expression of respect is due to you from the Committee.

It is greatly to be deplored that the present condition of our Society is such that we cannot conveniently and promptly raise the necessary means to support permanent services in the Church; but we hope that for our own sakes a new and active spirit will arise among us which before long will dispel our present depression. We hope and trust that the separation between you and ourselves, which has resulted from these unavoidable circumstances, will result in your own benefit and happiness. We can recommend you with warm and cheerful hearts for your zeal amid disheartening circumstances, for your industry and independence as a Christian minister, and for your spotless character and amiable manners;—and, in taking leave of you, we feel bound to express what we believe to be true, that, if we succeed in reviving the energies of our Society, we fear it will be long before we shall be able to satisfy ourselves so well again.

Very respectfully,
and truly yours,
C. F. WINSLOW.
HENRY COFFIN.

To Rev. WM. H. KNAPP.

LOWELL.—The Lee Street Church, in Lowell, erected by the Society, under the pastoral care of the Rev. William Barry, will be dedicated, by appropriate religious services, on Wednesday, July 10, at 10 o'clock, A. M.

A meeting for free religious conference, and addresses, will be held in the Church in the afternoon of that day at 2 o'clock

THE THEOLOGY OF THE INTELLECT AND OF THE FEELINGS. A Discourse before the Convention of Congregational Ministers. By Edwards A. Parks.

This admirable discourse, in all essential respects, fully sustains in the reading the impression made by its delivery. Its brilliancy and the eloquence of the speaker prevented the hearer from exercising a very critical judgment at the time. Without repeating what we have before said of its excellence, we will state what seems to us to be an objection against the general view presented: Prof. Park teaches, as the substance of his discourse, that there is a theology of the intellect, and another theology of the feelings. One objection is that the mind is thus regarded not as a unity, a one power operating in various ways, but as bisected, existing and acting in different or opposite parts. Moreover this theology of the feelings must justify itself to the intellect or it cannot abide We cannot take hold of any truth with feelings alone. The mind must be met in every statement as well as the heart. We do not believe in two theologies which we must reconcile with each other, but in one theology which is true. There is no doubt some ground for the distinction which he makes in regard to the action of the mind. But every exposition of theological truth must satisfy the man both as a thinking and feeling being. One objection is that the distinction is drawn too sharply and pushed to the extent of setting the head and heart at variance, instead of representing them in their essential harmony.

LINEAR PERSPECTIVE. For the Use of Schools and Students in Drawing. By Joseph Ropes. Second Edition. Boston: Crosby & Nichols. 1850.

This is a small and apparently a carefully prepared work, containing the first elements of Perspective. We are not able personally to judge of its merits, but it having reached a second edition, would seem to be the best testimony in its favor.

PICTORIAL FIELD BOOK OF THE REVOLUTION. By B. J. Lossing, No. 3. Harper & Brothers.

The successive numbers of this work are kept up to the high standard with which the publication commenced; and any one who wishes to bring freshly before him the scenes and events of the Revolution, will find it admirably suited to his purpose.

[For the Christian Register.]

THE STUDY OF NATURE.

The opinion is quite current, in this country, that attention to the minutiæ of physical science, if not entirely lost, is ill bestowed. To watch the winged mote in the sunbeam, or to trace the faint indications of animal life, in the little polyp, is by many considered too insignificant an employment for a manly intellect. In expelling this sickly sentiment, such men as Agassiz are acting effectively. But there is so much that is noisy and exciting to attract people, that the quiet sphere of the naturalist will doubtless, for a long time to come, be consigned to "peculiar tastes."

But what is there so debasing and effeminate in the study of Nature? Why is not the dissecting-room or green-house as dignified a place as the court of justice,—nay, as the pulpit itself? There are two ways to study the Creator by his word and handiwork, and the latter method, if not as precise, is no less dignified and impressive than the former. In the land of Bibles and Sabbaths no new Scriptural truths can be presented; but the student in Physics can delve his life-long, and feel, so vast is Nature's domain, that he is yet on the threshold in the study of Providence. There is no pheuomenon or arrangement in the natural kingdoms which does not, do we fully understand it, present as unequivocal signs of having received special Divine thought, and a just appreciation of this must lead the observer to a closer communion with Heaven. Take an instance, an humble one but none the less striking.

Just below the heart in man and to the left lies the spleen. This is to be supplied with blood from the aorta, through which at this point the current is powerfully propelled. Some mechanism is required to check the flow in the spleenic branch, else the blood will dash in furiously against that organ. This is the provision. The spleenic artery is extremely tortuous, sometimes doubling on itself, whereas the vein which returns the blood is straight.

What a nice adaptation! How much like human ingenuity! Yet the work was wrought by an unseen hand. Oh! is not the conviction irresistible that God gave direct regard to the wants of this part, and who will deny that it is the noblest exercise of the mind to think what he has thought!

The study of nature is indeed ennobling and religious, beyond compare more glorious than the sphere of the politician, and scarcely less elevated in its tendency than the ministry. Let the Atheist study carefully the works of Nature, and, be he no bigot, I know not how he can help seeing the airiness of his speculations. The Deist, too, must perceive that the Book, which he discards as the work of human devices, is corroborated, rather than contravened by the discoveries of science. In fine, whatever may be the religious creed, the tendency of physical studies must be to give a higher and holier tone to the heart. Here, if guided by the verities of science, there is no idle theorizing; no chance for the vague speculation of schoolmen who wittingly, or unwittingly, may lead astray by subtlety. Facts are the theme, and these are so many unmistakable evidences of Deity. In such investigation there is no waste of time or degradation of talent. No, there is true dignity in it.

We apprehend one reason why this sphere is so much shunned, is on account of the prevailing notion that it demands little exercise of thought. Men wish to be intellectual giants and accordingly avoid the easy field of observation and experiment for the stern grappling of argument and controversy. Their aim is to gain reputation as thinkers, for vigor and depth of thought constitute greatness as commonly received. Why any one, it is said, who has eyes and memory can become distinguished as a Naturalist, and thus are avoided those genial influences in Nature which tend to soften the asperities of the heart and make us affectionate and religious. But there are other faculties as imperatively demanding culture as the intellectual, and whoso neglects these, whatever be his compass of mind, sins against himself and his Maker. His offence because too hidden for exact measurement is none the less real.

My "beau ideal" of a good man is one who has developed all the parts of his mind and still preserved their equilibrium. He has so regulated them that they have advanced *pari passu*. And such it appears almost demonstrable is the true ideal. All mental attributes are subject to physical influences previously calculated to their excitation, and he must have a poor conception of God's design in the adaptation of the external world to the mind who does not infer that they all claim his attention.

It is a fact worth noticing, that those occupations which are primal and fundamental in society and as such unavoidable are not the most intellectual. They are callings which, if I mistake not, are eminently calculated to make the mind symmetrical in its parts. They develope all our faculties, giving to none a preponderance. We are taught then plainly that the Creator designed an equable and harmonious cultivation of all *our faculties*; and no one then should avoid the study of Nature on the ground that it is not sufficently intellectual, for it gives the intellect its full share of activity. Indeed you can make it as intellectual as you please. It has been a great fault with Naturalists, especially in ancient times, that they theorized without sufficient attention to facts. But let the pursuit of facts be rigidly followed up by the reasoning it requires: let research and induction go hand in hand, and the best results will ensue to science, to the world, and to the individual.

We contribute these views with the hope that they may help a little in doing away with that deep-seated prejudice of which we have spoken. The same prejudice no doubt has had a share in degrading the profession of Medicine, which is connected with, and to a great degree dependent on the Natural Sciences. Such a sentiment can not too soon be rebuked.

[For the Christian Register.]

PURITY.

Not a few persons feel the deepest interest with regard to the temptations which beset the paths of lads and young men, especially in our large towns and cities. A writer in the Register of May 4th says: "The persons who connect sensual indulgences with theatre-going under the present system are for the most part dissipated already, and owe their bad habits chiefly to other causes." May not the spirit of this remark, in truth, be extended much farther? Does it not point to a duty which is now neglected in our homes?

The duty to which we allude, that of *direct instruction of purity*, we know is one from which some of our most intelligent and best minds shrink. It is a fearful thing, by any possibility, to suggest to a pure mind the first thought of sin. We would not utter nor desire another to utter the word which would taint, in the least, the moral atmosphere around the young and innocent. But do we consider how completely the way for evil communications is now opened by novels, newspapers, the conversation of servants and the words of the thoughtless? Does any one doubt that the mind which has the slighest, feeblest tendency to vice will readily gain the knowledge which it seeks? Will it not gather it in the form best fitted to inflame the passions?

A physician of large experience, distinguished alike for purity of heart, strong common sense and dispassionate thought, states that he had never known a boy of twelve years of age who did not possess this information. An individual writes from the depths of sin and remarks:

"I received my first lessons in vice from a young man who resided with my father when I was 13 years of age."

But it may be said, that this evil is greatly exaggerated; that comparatively very few persons in any community commit overt sin in this form. But is it of no consequence that indelicate imagery fills the chambers of your child's mind? Is it of no moment that he has to carry on a fierce contest with struggling passions even if he never sinks under their power? Are you willing that he should carry a traitor in his heart? Is it of no importance that, in many minds, impure thoughts like foul fiends hang around the tenderest, holiest, relations of life? Can any one listen to the innuendos which fall upon the ear, witness the hieroglyphics upon schoolhouses, railroad depots, fences, and have a doubt that the spirit of evil is at work?

The writer upon the Opera, before quoted, says that parents and children there present "would feel insulted to hear a tenth part of this licentiousness out of a Theatre." Would many of those fathers and mothers shrink from the most delicate, direct conversation with their children upon this subject? Is there not a slight inconsistency here?

Cannot a pure heart,—earnestly desirous to do its duty, and guided by good sense,—speak sure words upon this subject, in the privacy of home, which will do untold good?

We do not write to excite discussion, only to suggest the thought to the minds of parents and teachers whether something more *cannot, ought not* to be done with regard to this matter.

GENERAL INTELLIGENCE.

INTERNATIONAL EXHIBITION HALL AT LONDON. Most of our readers have doubtless heard of the Exhibition of the Arts and Industry of all nations, which is to be held in England next year. The United States, through the English Minister, Mr. Bulwer, have been formally invited to compete with other nations at the Exhibition, and extensive arrangements are making to receive the products and manufactures of American as well as European skill. The following is a description of the Hall, which is now in the process of erection for the reception of the multifarious article that will be exhibited:

"The building for the Exhibition of 1851 will be about 2300 feet long, rather more than 400 feet across, and the roofed area will probably extend to about 900,000 square feet, or upwards of twenty acres. In the centre of the south front, opposite Prince's-gate, will be placed the principal entrance and offices. There will be three other great entrances in the centre of the other sides of the building. Gangways 48 feet wide, clear and uninterrupted, excepting by seats, will connect the entrances, and at the intersection of these main lines it is proposed to form a grand circular hall for sculpture, 200 feet in diameter. Considerable spaces surrounding the old trees (which must be carefully preserved) will be fitted up with refreshment rooms, surrounding ornamental gardens, with fountains, &c. The vast area, destined to be filled with the products of all climes, will be covered with a remarkably simple iron roofing, of 50 feet span, running from end to end of the building, supported by hollow iron columns, resting on brick piers, and covered very probably with boarding and slate. The extent of the roof covering the main avenue will be 96 feet. The lowest line of the main roofing will be 24 feet hight, and clear height of the central gangway will be about 50 feet. The floor will, for by far the greater portion of the area, be formed of boarding laid on joists and sleeper walls. The external enclosures will in all cases be constructed of brick. The light will be principally derived from sky-lights. The central hall will be a polygon of 15 sides, four of which will open into gardens reserved around it. Its main walls will be of brick, and about 60 feet high. The covering of this splendid apartment will be of iron, and probably domical.

RESIGNATION OF DR. BEECHER. Rev. Lyman Beecher, D. D., has resigned his office as President and Professor of Theology in Lane Seminary, and has been elected Emeritus Professor of Theology. The reasons of his resignation are his advanced age, 74, and his desire to prepare his works for the press. It is understood that he will continue to reside on Walnut Hills. His successor is not yet announced.

UNIVERSITY OF THE CITY OF NEW YORK.—On Friday evening, at a meeting of the trustees and faculty, Rev. George W. Bethune, D. D., was unanimously elected Chancellor of the University, in the place of Hon. Theodore Frelinghuysen. Mr. G. C. Anthon, formerly of the College of Louisiana, son of Rev. Dr. Anthon of this city, was chosen Professor of the Greek Language and Literature.

CENSUS OF BOSTON.—We learn from the Atlas, that the important work of enumerating the inhabitants of this city, has just been completed by Mr. George Adams, who was employed by the Mayor and Aldermen for that purpose. Mr. Adams and his assistants have been engaged in this work since the first of May, and we have no doubt of the completeness and accuracy of their returns.

This census, when fully reported and classified, will present many interesting features respecting the progress of our city in population, and will show most conclusively that Boston is rapidly increasing in all the elements which constitute a flourishing and prosperous community.

As the details respecting the number of inhabitants in each ward may not be generally interesting, we shall only give the aggregate numbers. The total number of the population is 138,788, being an increase of 53,788 since 1840. Of these the Irish are no less than 52,961. Foreigners from other countries amount to 10,359, making the total number of foreigners 63,320. The colored population is stated to be 2,112.

The number of foreigners residing in Boston may surprise those whose attention has not been directed to that subject, but it has long been evident that they constituted a large class of our population Particular attention was given to this subject in the recent enumeration, and it will be seen that the foreign element in our community is quite large. But it should be stated that this return of the foreign population includes many children born in Boston of foreign parents.

The city has suffered a great loss in its population by the removal of a large number of its citizens to the suburban towns. The facilities afforded by the various railroads which run in all directions, for residing in the towns situated within twenty-five miles from the city, have induced many thousands of enterprising business men to reside with their families in the country, so that the returns of the native population, and the increase there indicated, forms no criterion whatever of the business growth and mercantile prosperity of this city. These can best be known by the rapidly increasing numbers of store and warehouses. Within the last ten years, whole streets and neighborhoods in various sections of the city have been changed, so that the *population* in the locality has entirely disappeared, while blocks and ranges of stores have arisen upon the spot to meet the increasing demands of the business of the place.

The Atlas also states that the earliest enumeration of the inhabitants of Boston, now known, was made in 1722. The number then reported was 10,567. In that census it was found that 4,549 persons resided "North of Mill Creek," now Blackstone street, and 6,018 south of that line.

In 1742 a census was taken, which gave a total of 16,382, of which number 1,374 were colored, leaving 15,008 whites. In 1752 a census was taken, which gave 14,190 whites and 1,541 colored, making a total of 15,731. This census was taken during the prevalence of the small pox, and many of the inhabitants had fled to the country. The number of slaves in Boston in 1754, was 989.

On the 2nd of June, 1763, Governor Bernard presented the subject of taking a census of the colony of Massachusetts Bay, which was acted upon February 2d, 1763. This census was not completed, however, till May, 1764. In that enumeration, Boston was reported to contain 15,520 inhabitants.

Since the year 1790, a census has been taken, each decade, by order of the United States Government. In the years 1825, '35 and '45, a census was taken by the city authorities. The following table shows the returns made by the provincial census in 1765; the United States census, each ten years, from 1790; and the city census, each decade from 1825:—

YEARS.	CENSUS.
1765, - - - -	15,520
1790, - - - -	18,038
1800, - - t -	24,837
1810, - - - -	33,787
1820, - - - -	43,298
1825, - - - -	58,281
1830, - - - -	61,392
1835, - - - -	75,603
1840, - - - -	85,000
1845, - - - -	114,366
1850, - - - -	138,788

NEW MEXICO.—Considerable excitement has been produced in the political circles of Washington by the movement to apply for admission into the Union as a State by New Mexico. The following is the proclamation of the Governor of the territory, calling a convention of the people to form a state government.

Proclamation.—Whereas, The people of New Mexico, by public meetings held in the several counties of this Territory, have expressed a desire to hold a Convention for the formation of a State Constitution, and to urge upon Congress the admission of this Territory into the Union as a State: Therefore, I, John Monroe, Civil and Military Governor of said Territory of New Mexico, do hereby direct that the qualified Electors of said Territory shall assemble at the precints of the respective counties on Monday the 6th day of May next, between the rising and the setting of the sun, to vote by ballot for Delegates to a Convention to be held at Santa Fe, on Monday, the 15th day of May next, as follows.

Counties.	*Delegates.*	*Counties.*	*Delegates.*
Taos,	3	Santa Anna,	2
Rio Verba,	3	Bernilillo,	2
Santa Fe,	2	Valencia,	5
San Miguel,	3		

The Prefects shall designate convenient precincts in their respective counties, and shall appoint three discreet persons as judges of election in the several precincts. Otherwise said election shall be conducted in manner and form as prescribed in the laws of the Territory under the title of "Election," except that the Prefect's clerk of each county shall, with the assistance of the Prefect, examine and cast up the votes given to each candidate, shall give a certificate of election to the person having the largest number of votes, and shall transmit to the Secretary of the Territory a fair abstract of all the votes given within four days from the day of the election.

Given under my hand, at the Government House, in the City of Santa Fe, this 23d day of April, A. D. 1850.

JOHN MONROE,
Military and Civil Governor of New Mexico.

GERMANY. A writer in the New York Tribune gives the following account of political movements in Germany.

"The Congress of France at Berlin, composed of the Sovereigns of Prussia, Hanover and Saxony, and the heads of twenty-three minor principalities, have accepted the Erfurt Constitution—with a few modifications of no great importance. We have already said that this Constitution, although framed with a view to protect monarchical institutions against the fierce assaults of the ultra-democrats, is liberal in its cast and popular in its tendencies. It is supported by the most enlightened and considerate liberals in the countrymen, who like, Von Gagern, are the devoted friends of progress and reform, but who regard forms as a subordinate matter in the administration of public affairs, and are willing to accept good government and equitable laws even at the hands of royalty. They sustain it as the best practical mode of securing German unity in conjunction with the great principles of Constitutional freedom, and in fact regard it but as a copy of the German Constitution formed at Frankfort in 1848, greatly reduced indeed to order to meet present circumstances, but yet comprising all of the essential features of that scheme. The new German League is now conclusively agreed upon; but, in order that negotiations may be kept open with non-adhering States, its government will not for a month or two be definitely organized. Animated with a spirit of conciliation, the States composing the Erfurt Union have determined to send, in their individual capacities, representatives to the Austrian Conference now in session at Frankfort, which consists of Plenipotentiaries from Austria, Bavaria, Wirtemburg and the six other smaller dissenting powers. A full reservation, however, is made of the rights of the Erfurt League, and its Representatives are instructed to insist that the treaties of 1815 so far as respects the old Federation were abrogated by the resolution of 1848, and to protest against the presidential rights now claimed by Austria in virtue of these treaties. They also are to maintain against Austria that this conference has none of the power of the Old Diet, but is simply a voluntary convention to reconcile, if possible, conflicting views and purposes.

This great point of interest, therefore, is now transferred to Frankfort. There will, doubtless, be an earnest effort to obtain mutual concessions, but the sentiments and the aims of the two parties are so unlike that it is difficult to see how an adjustment that will secure the effectual unity of entire Germany, can be accomplished. Austria insists upon maintaining her old supremacy, and following out her traditional policy. The great majority of her subjects are of alien origin, and she cares little for the cause of German nationality; but she is already jealous enough of the growing prosperity and strength of Prussia, and will not willingly submit to the formation of a new power, independent of her control, and hostile to her spirit. Her affinities, her sympathies, and her dynastic interests are all with the past, and she will probably be at Frankfort, just as she has been everywhere, when German unity was in question, obstructive, unyielding, and impracticable. Prussia, on the other hand, comprehends and adapts herself to the necessities of the times, and has thoroughly identified herself with the great cause of German nationality. The course of her King has been intelligent and consistent, from the time when he made his memorable declaration in 1848 that Prussia, for the future, was merged into Germany, down to this final ratification of the Erfurt Constitution. He is now irrevocably committed on the popular side, and sends his Representatives to Frankfort with the firmest resolution not to recede from the ground he has taken.

This difficulty involves issues of the greatest moment, not only to the interests of Germany, but to the continued peace of Europe; and we shall aim to keep our readers promptly apprised of all its future developement.

CONFESSION OF PROFESSOR WEBSTER. The papers of Wednesday morning contain a statement which has been laid before the Governor and Council by Professor Webster, in which he confesses the fact of having killed Dr. Parkman, and petitions for a commutation of sentence. Prof. Webster states that the deed was done in a moment of passion, under great provocation, but denies that there was premeditation in it. He acknowledges the guilt of homicide, but earnestly denies that of murder. It is upon the ground of having committed the deed in a moment of uncontrollable passion, without any malice aforethought, that he prays the Governor and Council for a commutation of sentence. The confession was presented to the Council on Tuesday last, by the Rev. Dr. Putnam, who has been Prof. Webster's spiritual adviser, and who made an earnest appeal to that body in behalf of the prisoner. The decision will not probably be known for several days.

PAINE'S GAS LIGHT. We learn from the Transcript that a committee of several scientific gentlemen, who lately visited Worcester for the purpose of ascertaining the truth with regard to Mr. Paine's pretended discovery of making gas from water, have published a report with their signatures appended to it unfavorable to Mr. Paine. *Unfortunately*, the discoverer was absent from the city during the investigation, and his apparatus was exhibited by his brother. The committee state decidedly that the gas was not carburetted Hydrogen, and that when burned by itself, it emitted a pale light. From the character of the gentlemen, who have published the report, we presume there can be no mistake with regard to their statements, and that the discovery must be only a pretension.

AMHERST COLLEGE. The annual commencement takes place on Thursday, August 8th. E. P. Whipple, Esq., will address the literary societies, Dr. Cox the Society of Inquiry, and Rev. Henry Ward Beecher, of Brooklyn, the alumni. The honors of the senior class have been assigned as follows: Valedictory addresses to Augustine M. Gay, Charlestown, Mass.; salutatory oration to George Howland, Conway; philosophical orations to William F. Avery, Conway, and Jacob M. Manning, Greenwood, N. Y.

THIRTIETH ANNUAL REPORT OF THE MERCANTILE LIBRARY ASSOCIATION.—We are glad to learn from this report that the affairs of the institution from which it comes are in a prosperous condition. Large additions have been made to the library, and the report states that the past, beyond all former years in the Society's history, has been eminently successful, alike in regard to its regular financial receipts, the increase of members and valuable additions to the library. We hope that the success of the coming year may be fully equal to that of the past.

THE SOUTHERN ORATOR. The Washington correspondent of the Philadelphia Inquirer thus describes Mr. Soule, of Louisiana, whose recent speeches in the Senate justly entitle him to rank as the greatest orator of the South:

"A medium sized, though rather slight figure—prominent features, said to very much resemble the Emperor Napoleon—piercing black eyes—long black hair, thrown back from his face—dark complexion—a most energetic and impassioned manner—deep sonorous tones, with great flexibility of voice, and at times sweetly modulated—a strong French accent and rather broken pronunciation—picture all these, and you may have some faint idea of the orator who has for two days past addressed the Senate: In his native tongue, his eloquence must be almost irresistible; and I can readily believe in the great success which it is said he has achieved in his practice at the Louisiana bar. I have heard it stated that out of some hundreds of criminal cases in which he appeared for the defence, but four or five convictions were had—a most remarkable and almost unprecedented instance of success."

DEATH OF A GREAT MAN. Gay Lussac, the eminent chemist, died in Paris on the 9th of May, in his seventy-third year. Lussac, whose whole life has been occupied by a series of great and useful labors in chemistry and phyics, gave very early promise of the reputation he was to acquire. The friend and pupil of Berthollet, he first distinguished himself by a work on the gasses and vapors, which placed him at once by the side of Dalton. As a *savant* he extended the bounds of science by the most brilliant and startling discoveries. Making his researches sometimes alone, sometimes in connection with other eminent men—Thenard and Humboldt, for instance—there is hardly a branch of physical science in which he has not labored with signal success. There is hardly a *savant* in his study, or a manufacturer in his factory, but is indebted to Gay Lussac for some invention, some method, some apparatus, some scientific suggestion, which facilitates his labors, and renders his results more perfect.

At the picnic in Winchester on Wednesday, June 26th, the teachers and children of the twelfth Congregational Society (Rev. Dr. Barrett's) presented to Lewis G. Pray, Esq., a splendid silver pitcher, as an evidence of respect and gratitude for his faithful devotedness in the capacity of superintendent of the Sunday school for the past twenty-five years. We know of no person more deserving of such a testimonial than Mr. Pray, who has bestowed so large a share of his time on the improvement and education of children, and in liberal charities to the poor and destitute.—[Advertiser.

Rev. George W. Bethune, D. D. of Philadelphia, has been chosen Chancellor of the University of the City of New York, in place of Theodore Frelinghuysen. Mr. G. C. Anthon, son of Rev. Dr. Anthon, has been appointed Greek Professor in the same institution.

THEOLOGICAL SEMINARY AT CINCINNATI. The idea of establishing a Presbyterian Theological Seminary at Cincinnati has been acted upon, so far as to erect a board of provisional directors, and make some other incipient arrangements.

☞ **To Subscribers.**—The Proprietor of this paper asks attention again to payments. Sufficient sums are due to meet the heavy demands for another quarter's expenses now becoming due. They are, however, small sums in some thousands of hands; the hands indeed of those ready and desirous to pay when they think of it, and opportunity presents. But, widely scattered, how shall we reach them? *Personally* we cannot. We can only speak to them in *this way*, which we aim to do respectfully and kindly. *Most* of our subscribers can easily *reach us*. They can *make an opportunity*, if none presents itself. In a short time, *all* can reach us through the post office, which we have ever found a faithful and safe conveyance.

Will our friends permit us to say, seriously and earnestly,—This can be but a *small* affair to each of you,—it is a *very great* affair to us? Your kind attention to the request will relieve much embarrassment and anxiety, by enabling us to do—what it is quite impossible we should do without,—to be *just and prompt* in our business relations with those whose faithful and laborious duties are essential to your weekly entertainment and instruction.

FATHER MATTHEW. It is said that Father Matthew has administered the Temperance Pledge, so far, to five millions, eight hundred thousand persons.

☞ Want of room obliges us to defer some valuable communications.

MARRIAGES.

In this city, by Rev F. T. Gray, Mr Daniel S. Learnard, (of the firm of Learnard & Pollard,) to Miss Sarah E, daughter of William Baker, Esq, all of Boston.

In Charlestown, June 27, by the Rev George E. Ellis, Mr Charles H. J. Hamlen to Miss Sarah E, daughter of Peter Sanborn, Esq, all of C.

In Salem, 27th inst, by Rev Mr Stone, Mr Francis G. Ballard, of Boston, to Miss Mary B. Cook, of that city.

In Milton, on Tuesday, at the First Congregational Church, by Rev J. H. Morison, Charles G. Loring, Esq, of Boston to Mrs Cornelia Goddard, of Milton.

In North Scituate, June 27 by Rev Mr Sewall, Capt Edward Merritt to Mary Louisa Fox, third daughter of Gridley Bryant, Esq.

In Lowell, June 5, by Rev Mr Barry, Mr Willard C Welch to Miss Sarah Jennings.

In Portsmouth, N. H, on the 3d inst, by Rev A. P. Peabody, Samuel P. Long to Hannah W. Lyman, all of that place.

DEATHS.

In this city, Sunday evening, Mr Amos Wood, 79.

Capt Josiah Sturgis, of U. S. revenue cutter Hamilton.

June 26, Harriet Willard, wife of William H. Johonnot, aged 31 years.

In Springfield, June 21, Festus Stebbins, 82 years.

☞ The Treasurer of the Society in Aid of Aged and Indigent Ministers, acknowledges the receipt of the following sums:—

A Friend,	$50 00
Rev. J. White,	2 00
Dr E. Hobbs, Life Member,	10 00
A Friend, to make Rev. T. Hill Life Member,	10 00
Society in Waltham,	50 00
Mrs E. Craft, to make Rev. S. B. Cruft Life Member,	10 00

July6 EPHRAIM PEABODY, *Treasurer.*

☞ NOTICE.—The thirty-fourth Annual Visitation of the Divinity School in Cambridge, will take place in the Chapel of the University, on Tuesday, the 16th of July, the day before the College Commencement. The Exercises, consisting of Dissertations, by the members of the Senior Class, will commence at eleven o'clock. It will be observed that a change of the day hitherto assigned for this meeting has been found necessary. june29

☞ The Annual Meeting of the Society of the Alumni of the Divinity School at Cambridge will be holden in the College Chapel, on Tuesday, the 16th day of July, at 2 o'clock, P. M. The annual address will be delivered in the Chapel, at 4 o'clock, by Rev. E. S. Gannett, D.D., of Boston.

july6 2t JNO F. W. WARE, *Secretary.*

☞ *Middlesex North Association.*—The Middlesex North Association are hereby notified that the meeting at Concord is postponed till further notice, in consequence of the Dedication at Lowell on Wednesday next, to which the members are invited. JOS. C. SMITH,

july6 *Scribe.*

☞ *Overseers of Harvard College.*—An adjourned meeting of the Overseers of Harvard College will be held on Thursday next, the eleventh day of July, at 12 o'clock, in the Council Chamber, in Boston.

july6 ALEXANDER YOUNG, *Secretary.*

☞ *Boston Association of Congregational Ministers.*—The next meeting of this Association will be held at the residence of Rev. W. P. Lunt, in Quincy, on Monday, July 8th. SAM'L. B. CRUFT,

july6 *Scribe.*

☞ The Treasurer of the Massachusetts Evangelical Society acknowledges the receipt of thirty dollars from the Church and Society in Shirley, to constitute their pastor, Rev. Mr Chandler, a Life Member. july6

☞ The next meeting of the Plymouth and Bay Ministerial Association, will be held at the residence of Rev Joseph Osgood, in Cohasset, on Tuesday, the 9th of July, at 5 o'clock, P. M. E. NUTE, Jr.,

july6 *Scribe.*

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1. Charles Astor Bristed to Horace Mann—N. Y. Albion.
2. The Game of Proverbs—From the French.
3. Lettice Arnold, Chap. IX—X.—Ladies' Companion.
4. Street Showmen and Performers—Morning Chronicle.
5. Maurice Tiernay, Chap. II—III.—Dublin University Magazine.
6. Festival of the Cradle—Ladies' Companion.
7. Cuvier and the Swallows—Chambers' Journal.
8. A German Colony in Brazil—New Monthly Magazine.
9. War of Hungarian Independence—Examiner.
10. The Mass of Pope Marcellus—Genie des Arts.

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june1

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The skill resulting from a long practice, and the suitable accommodation in his office, enable him to execute every order, of whatever nature in dentistry it is, to the full satisfaction, as he flatters himself, of his patrons, and at the very lowest cash prices.

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BOYS' CLOTHING
ESTABLISHMENT
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THAN HAS EVER YET BEEN DONE

The STORE, although previously extensive, has been enlarged by the addition of a part of an Adjoining Building,

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The Stock is much larger than at any former period, and to which additions are constantly being made. It is, we believe, generally admitted that the

Boys' Clothing at this Establishment

Is better cut, better made, the sizes better assorted, and as a whole in far better taste than at any Store in this City!

There is no want of attention to the
CONSTANT CHANGES OF FASHION,

And purchasers may rely with PERFECT CONFIDENCE on being able to find whatever is desirable in this line.

THOSE WHO BUY AT WHOLESALE
WILL FIND OUR ASSORTMENT WORTHY OF THEIR ATTENTION!
SUCH AS CANNOT BE MET WITH ELSEWHERE,
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BRANCH OF THE TRADE IS PARTICULARLY SOLICITED,
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Oliver Hudson & Co.
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Brattle, near Court Street, Boston.

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COLD SALT WATER BATHS,
FOR LADIES AND GENTLEMEN,
Western Avenue, (Mill Dam,) Rear of the New Brick Block.

☞ PRICES REDUCED. ☜
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THIS celebrated Establishment is now opened for the season. The *Cold Shower and Swimming BATH* has been removed into deeper water, which at all times is pure and abundant. The Ladies' Baths are entirely removed from those of the Gentlemen, and are provided with Female Attendants.

INVALIDS and CHILDREN will receive particular attention.

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Additional rooms have been added, with Pipeing Shower Baths, put up in the most approved style. Also, new Dressing Rooms, which will at all times be found perfectly dry and convenient.

The proprietor would call attention to the fact, that though his establishment has been very much improved, the prices have been reduced.

The Ladies and Gentlemen of Boston are respectfully invited to call.

Open from sunrise to 10 o'clock, P. M.

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The Ohio Metallic Paint is constantly kept by the Subscriber. This Paint is now used quite extensively on Roofs, Steamboats Dwelling-Houses, Barns, Railroad Cars, &c It is an excellent Paint for Brick Buildings and Iron Shutters, as it is impervious to moisture. *To make a New Roof of an old leaky one*, sweep it clean, then put on three good coats mixed with boiled linseed Oil, and see that the joints are well filled up, and in a short time it will become a tight fire and water-proof roof.

All orders, addressed to the undersigned, will meet with prompt attention.

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A few copies of the above may be had at reduced prices of CROSBY & NICHOLS,

June 8. No

POETRY.

[For the Register.]

THE SOUL'S FREEDOM.

The green grass grows where'er it will;
Beside the cottage door,
And on the high head of the hill,
That looks the valley o'er.

The river flows; nor feeble man
Its tide directs, nor stays;
But Him from whom the current ran
Forever it obeys.

There is no wind that man can guide,
Nor tell its certain bound;
Restless the airy currents glide
The earth's wide surface round.

Thou shalt not mark with narrow walls
Thine own vast being's scope;
'T is farther back than memory calls,
Nor is it barred by hope.

Nor fetter thou with human creed,
The symbol of an hour,
The mind that God's own word has freed,
And his own Spirit's power.

The wind, the tide, the growing grass
Thy will cannot control;
Then fix no bounds it shall not pass,
To the free, living soul.

J. V.

A PRAYER FOR GUIDANCE.

Father! the skies are dark above me,
Before me lies a trackless waste—
Long thus hast thou seen good to prove me;
O God! to my deliverance haste!

I do not ask that thou shouldst lighten
The clouds impending o'er my way;
I only ask that thou wouldst brighten
Their darkness with one guiding ray.

I pray thee not to make less weary
The waste through which my pathway lies;
I would but see that path, though dreary,
And feel 't is leading to the skies.

Guide me, my Father! if before me
The Angel of thy Presence go:
I will not shrink, though clouds are o'er me,
And round me gathered many a foe.

I do not falter at the distance
Between me and my heavenly home:
Weary as seems this earth existence,
I know 't is bounded by the tomb.

Nor do I dread the ills that gather,
Thick from the cradle to the grave;
Nor from earth's cares and griefs, my Father,
Do I implore thy power to save.

Only from this—the darkness brooding
O'er every path of life I tread,
And from the gloomy fear intruding,
That thou my spirit ne'er hast led.

I seek thy aid—I ask direction—
Teach me to do what pleaseth thee;
I can bear toil, endure affliction,
Only thy leadings let me see.

Saviour! thou knowest that earth is dreary,
For thou hast trod its thorny maze;
Guide me through all its wanderings weary;
Keep me forever in thy ways.

O God, my God! made no delaying,
Haste thee to help me when I cry;
O let me hear thy spirit saying,
"This is the way," the Guide is nigh!

Guidance and strength! For these imploring
Jesus! my prayer ascends to thee;
Lead me through life that I adoring,
May praise thee in eternity.

[Episcopal Recorder.

MISCELLANEOUS.

CONTENT AND DISCONTENT.

BY MRS. R. S. LEGGETT.

Hetty and Susan Layton were as different in their dispositions as they were in appearance; the one had a clear, rosy complexion, laughing eye, and joyous expression, with which the fulness of a round figure and nimble step would accord, while the other had a shrunken, tall, straight body, with thin lips, dull gray eyes, and naturally no smile at all, unless a painful distortion of one side of her mouth, when an unfortunate occurrence in housewifery was dwelt upon, might be so interpreted. I never saw her run; but she would walk around the house as though there was death in it. Even when they were children, Hetty would always come bounding into the door, with her apron full of fruit or flowers, and her dress all in tatters from the exertion to gather them, while Susan would follow her demurely, with no evidence of the happiness and delight which beamed in every expression of her sister's face and spoke in every word she breathed. It was not that Susan was cross either, but a continual discontent seemed to hang upon every thing she said or did. If it rained it 'was to disappoint her;' if the birds sung, 'every thing, even the birds, were happier than she.' Of course we loved Hetty—how could we help loving her best! Even her cake tasted sweeter than Susan's, if it was browner, for it seemed as if the song with which she set gaily at work was in our ear, and we could always hear it when we touched or eat any thing of hers; while, if it was Susan's turn, (we used to take turns in those days in housekeeping,) she would sigh at breakfast time for fear she would miss her luck in baking, and if by chance she did, she would mope about till next baking day came to redeem her credit: but Hetty would say, 'don't fret, Susy; if it is a little heavy it will last the longer;' thus did the little annoyances of life embitter every day of it. It would read any one a lesson to see the two girls. With one the gentle streams, which might have beautified the flowers ever ready to spring up on their banks, were checked in their course and turned to fall over rocks and in muddy currents, while the other was a song of gladness in its silver rippling, pausing now in its tiny spray upon the sweet flowers which grew hourly in Hetty Layton's bosom; as it is said that 'the boy is father of the man,' so were the dispositions which were rooting themselves about the growth of the minds of them, to be the cloud or its silver lining in all their future lives.

In visiting the sick, (a sacred duty with them both) their natural characteristics were felt. There was in the neighborhood a young creature, who was lingering for months at the edge of life, and the voice of comfort was always so welcome, and it would seem when Hetty came to her with the basket of nice fruit and a few flowers, and brought pictures, and would sit by her chair, with her white hand laid in hers, the invalid would smile, and her languid eye would brighten to the cheerfulness of the kind creature beside her: and hope would seem to be by her in those short seasons: and the mother and the sick girl would follow Hetty to the little gate, and beg her to come soon again, for her visits 'did Mary so much good;' but when Susan came she never brought flowers, and would sit at a distance and ask the attendant if she failed fast, and dwell upon her alarming symptoms, and relate other cases of a like nature and increased sufferings as the disease advanced, until oftimes a faint, hysterical sob would come from the low couch, and Susan would return to say, 'what a poor turn Mary had while she was with her.'

Well, the girls grew up to be young women, and the toes of one would ache, while pinched up in a tight shoe, so intolerably that her whole frame seemed to partake of the agony; and Hetty, although her foot was larger in its proportions, danced and tripped upon the green with all the light gracefulness of enjoyment, as her pleased countenance would seem to say, 'the world and everybody in it owes to me my share of happiness—why shall I not claim it?' If the old fiddler forgot to come, or the string of his violin snapped, and there was none other, you would always hear her voice in time, making music for the little companies in the neighborhood, shocking greatly her sister's propriety, who would exclaim against her making herself so common, and transforming her sweet face into something more like the great peonies in the garden; and besides, she would add, 'you need not expect to attract the admiration of the young men by it, for I do believe they were laughing in their sleeves at your labor;' but little could the kind hearted creature believe that so ill-disposed a person could live as to ridicule or dislike her for her efforts to please, when she felt that all her pulses were in harmony and good will to the least of the company.

And so time passed; and, notwithstanding the great difference in the attractive manner and disposition of the two, it began to be rumored, about among the 'young folks,' that 'Susan Layton had a beau,' and stranger than fiction it was true.

John Walker was a young man calculated in every respect to render a wife happy—(if she were not determined to be otherwise)—he was encouraged by her parents to continue his visits, and Hetty urged upon her sister the gentle manners and universal good name he enjoyed, but Susan was unmoved. 'Why is it!' persisted Hetty, 'you cant find a fault about him!' At length she acknowedged that she was so scrupulous—that he did not *look* neat enough—she liked him very well, but she knew that the polished linen, white as snow, on his bosom, had no connection with his wristbands; in plain terms, it was a *false* dickey, (we used to call them dickeys in those days,) for his wristbands were tucked up every other night, so she would not marry him for she hated deceit, and that closed John's courtship; but in a few months preparations were going forward for a wedding; and Hetty, happy in the choice of a lover, did not inquire into the secrets of his washerwoman, and believd that all was gold which glittered. She reposed in trusting confidence that, as the time had come for her to leave the old house and the vine at her father's door, the shadow of the roof tree of Henry Fielding would shelter her as lovingly as had the dear trees about her native home; and so after she had taken the last walk among the familiar places she had loved—looked her last upon the little brook, and her family of ducks, and stooped to drink from the clear spring, as she used to do when a child, she dashed away the natural tears which hung upon her lids, clung awhile in the arms of her parent, embraced her sister, and took her cheerful presence from her childhood's home. And now, as we have separated the sisters, we will separate their stories.

The house to which Henry Fielding brought his young wife, was a great old-fashioned building, with a stone hall and a broad staircase, and heavy mouldings; the huge doors showing the security and strength of its wood-work, and the thick, solid masonry promised a home for many generations of the Fielding family; it had been the ancestral homestead, and with each descendant the pride of family increased, and so also increased the beauty of the grounds and gardens around it. The smooth cut free-stone showed that taste, as well as wealth, had been bestowed upon every part of the stately mansion. The door-yard was filled with trees, very old, and evergreen, and beneath were immense bushes of box-wood, trimmed and fashioned in various shapes of urns, and cones, and baskets. To be sure, they were stiff enough to look at, but every thing was in keeping, and they were green even when the hills were covered with snow, and Hetty called it her 'Evergreen Home;' and dear child, her own heart was just like it, for there was always a freshness and beauty about it, even when the cold winter of affliction came upon her. As years came and went, they brought their cares with them; a large family was springing up and filling the halls and shady walks with the voices of children; and happy as had been all her days as maiden and wife, the devoted mother thanked God daily that he had bestowed so much to make her path pleasant, but it is not sunshine alone which gives fragrance to the flowers or dew that moisteneth the earth; there were clouds in the horizon of this happy family, and they were the first that had ever threatened its tranquillity.

I have said it was a pride in the owner of Fielding Manor to retain its possession: but with the property were increasing incumbrances, and combined with a large family and generous living, the estates of the fine place were much involved, and it became necessary for great domestic economy; but a cheerful spirit ruled the hearth, and presided at the board, and what, if during the warm months, the cool and spacious bed-chambers were crowded with strangers, and nurses with other's children in their arms, plucked the gay flowers from the borders, Hetty would say, 'it is so pleasant for the boys to have company, and so lively—that Emma (her eldest daughter) enjoys it so much, that we feel sorry when summer is gone; for all that are with us seem so much like our own, that the toil of serving them is nothing.' And so like the sun she brightened everything she looked upon, and even labor was gilded by her smile. 'So long as God gives us health, dear Henry, do not regard me; we are happier and rest better in the performance of our duty. These are small ills See our children blooming and healthy around us.'

Thus she would cheer the drooping spirit of her husband in seasons of despondency, making light of those vexations which beset a large household and slender means.

Emma, the companion of her mother, and her ready assistant, partook of all the sweet amiabilities of her disposition; but a delicacy of health had followed her from childhood, and now the bloom upon her fair cheek looked 'too bright to be good,' her neighbors said. But with the buoyancy of youth and her natural sprightliness of temper, she would not grieve her kind parents by complainings; and although her couch was at times the scene of severe pains, and a slight, low cough disturbed her rest, still there was but occasional anxiety felt for their beloved daughter, so well did her innocent deceit cover the 'worm in the bud.' But a few years found the invalid growing frailer, and the comfortable chair was wheeled in the most inviting spots, and the brothers brought in delicacies to tempt the appetite. Yet still content and hope were ever written upon the countenance of the trustful mother; and when finally the chilly winds of autumn brought the invalid to sit in the bright sunny south parlor, it was a real delight to see the labor of love which showed itself in everything—little vases of flowers were placed around, which Emma had arranged, and light fancy work disposed of to the attentive friends who visited the sick girl, were a real source of pleasure to the gentle child. 'For I am not a burden,' she would say, 'and I can help you yet, mother.'

And so the winter passed; and when the daisies and violets came in her lap, and decked the little green banks above the garden wall, she laid her angel head upon her mother's shoulder, and yielded her tender spirit to her Maker.

'Dear Emma's sickness was a great comfort to us,' Hetty would say to her sympathizing friends for a great part of the time; 'it was not heart sickness; and then, we saw all our friends so often, and they were so kind, and I always had her near me, and now I know that she is safe; and perhaps had she lived, she would have left us, and had care and anxiety to distress her.'

Thus was she ever distilling sweets from bitter fruit; thus did she show the meekness of content and the humility of a true Christian. Not so with Susan: having at a late period in life connected herself with a person of estimable qualities, and settling upon one of the most desirable locations of the beautiful East River, she rendered those around her so uncomfortable by repining at her lot, that her society was a burden to all. Her husband was a man, as I have said, of estimable amiabilities, and in selecting his second partner, he had hoped, in Susan Layard, to find a companion and friend, who would fill up the vacancy left in his heart, by the death of a most beloved wife, at the same time giving to his young daughters a tender guardian for their future years. Alas, for his prospects! the beautiful paths of his former life of pleasantness he soon discovered were laid waste by the spirit of discontent he had brought in their midst; the dear haunts and scenes about his really picturesque home, the cool bowers and shaded walks, upon which he had bestowed so much labor, and felt so much pride, drew no feeling of admiration from his wife; and the home for which all his youth had been spent in toil to obtain, a 'home in the country,' was regarded by his companion as one very great drawback to her enjoyment. 'She always had hoped to live in the city; and now, from her connexion, it appeared that her destiny was fixed—she never had enjoyed the thing she desired; of course it was not to be looked for.' And with murmurings such as these, she finally succeeded in rendering her husband's house so uncomfortable, that after a few years of their marriage he consented to yield his wishes to her, and return to the city he had quitted with loathing, in the hope of procuring the domestic comfort of a cheerful helpmate, and a smile to greet him by his hearth.

But when did ever change of circumstance minister to a mind so diseased. The malady had grown with the victim from childhood, and years had strengthened it; and now no remedy could be found to apply to the full grown incubus. A stranger to have entered in the beautifully appointed drawing-rooms, all tastefully decorated with draperies and specimens of art, would be led to the belief that the drop-curtain hid no picture behind the scenes to mar the comfort apparently showing itself in all things.

But as each heart knoweth its own bitterness, so Richard Lewis knew the cloud upon his doorway would never brighten; no domestic sunshine would gladden the future. And his girls, who were fast approaching those years which need the fostering of tender guidance to direct them through the mazes of youth, received no gentle influences from her, who had assumed the responsibility of a kind director. And thus her life passed on, unloved and unloving, she shed no joy, and gave no comfort; those who had trustfully reposed in the promises of hope, found them like the apples of the Dead Sea, filled with the ashes of deception.

And now, leaving her in her impoverished discontent, we will return to Hetty, who moved still in the firmament of a quiet spirit, the centre of the orbit, her home. And although fortune had again (as the world would say) frowned more fiercely upon the family of love, yet 'why need we mourn over a few acres gone!'

'My husband,' she cheerfully replied to a groan which involuntarily burst from Henry Fielding's full heart, as the ancestral halls of his fathers receded from his lingering gaze—'have we not the world before us, and our growing family to prop us, as our shadows lengthen; and besides, we have health, and brave hearts with us, to take to the luxurious West; and these are all we need, they tell us.'

And thus, with a woman's soul and woman's courage, she cheered the drooping partner whom she had so faithfully served and loved, through good report and evil report, through the passes of better and worse, richer and poorer; and she never saw her 'greenwood home,' nor the stately boxwood urns, nor the grave of her dear child beyond the garden walls again; and when she wrote to her friends she would say—'But we have found another green wood, and the trees we used to think so grand are children compared to the venerable forest ones which shade our cottage—and we are so happy; we have seen so much of the beautiful world by leaving the little one I had always lived in; and then the flowers—everything is a garden here; and the little borders about us are bright with those I brought with me, and they grow so much gayer in this rich soil; and our boys are all about us too, and we live like monarchs in our new kingdom, and we have most loving subjects. If we had dear Emma with us, just to look through the long, long dark woods, and see the boys with their wives and little ones about them, and to hear the birds singing just as gay as was herself, sweet child!'

And so, from the day she was first rocked in her cradle until the last when the flower parted and fell in upon her narrow resting-place—was the life of Hetty a continual feast, and her memory was blessed to those who had lived in her smiles.

FREEDOM UNDER PIUS IX. A considerable sensation has lately been produced by the violation of the domicile of M. ERCOLE, the Vice Consular Agent of England. A violent entrance was made by the police, at 10 o'clock at night; drawers and closets were opened, papers and books were examined, and the most active search was kept up until morning, for political writings, and Protestant Bibles, which M. ERCOLE, though a Roman Catholic, was suspected of secreting. The search was wholly inaffectual; the only Bible found was that in common use, licensed by the Church. M. ERCOLE is a Roman subject, and of course, can claim no more exemption from the tender mercies of his Goverument than any of his countrymen. But his Consular Agency had been for many years recognised by the Papal authorities, and the British arms were displayed over his dooorway. This fact ought to have secured him some consideration, and some immunity from the rude treatment to which he was subjected. The insult and the injury, it is said, were designed less for him than for his principal, Mr. FREEBORN, the Consul, who, by his liberal views, has earned the disfavor of the Pontifical Government.

THE HAPPY MOTHER. The Mother is happy when her sweet babe is born, and when the helpless thing lies in her bosom.

She is happy when it begins to take notice and return her smile.

She is happy when it totters over the floor and utters its first syllable.

She is happy when the boy trips along by her side, and when the girl sews or reads by her knee.

Happier still is that mother, when she listens to the prayers of her beloved one.

O how happy, when the youth becomes a child of grace!

But happiest of all will she be, when she meets all her children at the right hand of Christ.

Christian mother, do you not find motives to prayer and fidelity in these simple thoughts!—*Presbyterian Treasury.*

AN IMMORTAL CHILD. Those who have lost an infant, are never, as it were, without an infant child. The other children grow up to manhood and womanhood, and suffer all the changes of mortality, but this one alone is rendered an immortal child; death has arrested it with its kindly harshness, and blessed it into an eternal image of youth and innocence.

FOR CHILDREN.

THE SENSITIVE PLANT.

My mother and her three children came back to live with grandfather. The children were very glad to leave the city and go into the country, where the large green fields were, and shady trees to play under. Grandfather had a beautiful garden; he loved a garden dearly, and he had taken great pains to fill it with fine fruits and flowers. It stretched to the brink of a small creek. Here was a summer-house covered with woodbine. It was very cool and pleasant in the summer house.

Grandfather gave Robert and myself a little spot for our garden. We were very much pleased to have a little garden of our own; every morning and evening we worked in it. Grandfather once said, he thought it was the nicest looking corner in his great garden. This made us very glad.

One day a gentleman came to see us from afar. He visited the garden, and talked a great deal about gardens and flowers. We thought he loved them as much as grandfather and mother did. When he went away, he patted me on the head and said, "I will send you some seeds of the sensitive plant, my child, to plant in your dear little spot."

The seeds came, and mother kept them carefully for next spring, when we took more pains than usual in making our garden, on account of our beautiful new plant. No sooner was it planted, than we longed to see it up; every morning we ran to look for it. "I hope it don't mean to cheat us," cried Robert, after waiting long in vain. Mamma said she did not think it meant any such thing; perhaps it was waiting for some sunshine.

After many days, something began to turn up the earth. "It's come, it's come! the sensitive plant has come through," I cried in joy, racing to mamma's chamber; "it's got here at last, come and see, mamma." Never was flower-plant watched with deeper interest.

As the weather became warmer, small branches came out of the parent stem and grew rapidly. One day as Robert and I worked in our garden, by chance he brushed his hand rudely against it. Lo, the little leaves folded themselves suddenly together, and shrunk down towards the earth; it looked abashed and frightened. "See the sensitive plant," I cried; "Robert, you have killed it." "It can't be," said Robert. We looked at it in wonder. "Let's go and tell mamma, and ask what it means." Robert ran for her. Meanwhile I hung over the plant with the greatest curiosity; it began to stir itself again. "It's not dead, it's only terribly frightened," I cried, as Robert and mother came down the walk. Then she told us it was for this reason called the sensitive plant, because it shrunk so timidly from the touch, modestly hanging down its little leaves and branches. It seems to have the power of feeling in a great degree, in this respect differing from many other plants. As we stood and looked, the little thing raised itself up and opened its leaves; mamma touched it again with her finger; it shrank away from her instantly. "This is queer enough," cried Robert; "I am glad the gentleman sent it." Robert was for showing it to everybody; indeed he was never tired of trying its wonderful properties, and whether it did really feel or not was a question we talked over a dozen times a week. It was a wonder to all the children round. At last some one told us it would lose its sensitive power, if we tried it too often. Henceforth we began to be very choice of it.

One day I came home from school very ill-humored. I ran through the long entry into the garden. Catching a view of mamma at our garden, I ran across the beet-beds towards her. She was handling our sensitive plant. "Oh," I cried, "you are always hurting my sensitive plant; you shan't." She looked up into my face. "The cow has been in the garden," she said, then rose and walked away. I bent down. Behold, the print of a cow's hoof directly on the spot where it grew; one side of it was torn and broken, but the dirt had been carefully brushed off and the stock set erectly up. And mamma in her thoughtful love had gone to its help.

How had I spoken to her; how had I repaid her care. Her look of sad surprise and mild rebuke pierced my heart. I would have given any thing to recall those angry words. I wanted to run and throw my arms around her neck, and ask her forgiveness. Standing on tiptoe, with the tears blurring my sight, I looked anxiously around the garden to find her. She was gone. No good opportunity came that afternoon of seeking her forgiveness, and if it had, perhaps I felt too much ashamed of my wicked conduct to speak of it. That night I lay down upon my pillow with a great weight upon my heart.

"Mamma, dear mamma, I did not mean to," I sobbed aloud, when the lamp was taken away and it was dark. Alas, she did not hear.

During the week I tried all I could to be a dutiful, obedient child, in the hope of making up my angry words; but they had been spoken, and could not be unspoken. I remembered them, if she did not. The sensitive plant never looked to me as it had done.

Twenty years passed away from that summer, and I was then away in a distant part of the land. A letter was brought to me one evening, saying that my mother was very ill. I went to my chamber with an aching heart. The thought that I might never see my mother again, filled me with grief. In the night I awoke thinking of it. "Mother, dearest mother," I cried, "would that I were near you." Then came vividly to my mind the angry, unkind words which I had spoken twenty years before. It added to my sorrow; I thought of all her tender love, all the happy and beautiful hours which we had passed together. I tried to comfort myself with thinking how happy I had made her, how much I had added to her enjoyments; but alas, it could not *make up* to my own heart for the angry, harsh words spoken twenty years before. I could not forget them; I could not blot them out; they came and doubled my grief. I had often remembered them before, but now they seemed sharper than a two-edged sword.

Harsh, unkind language to my mother, my dearest and best friend; she who loved me so dearly, who bore so patiently with all my faults, who with such a kind and steady hand led me in right paths, who nursed me in sickness and cared for me as no one else could. I could never repay her. Even now, whenever I sit down and call to mind what a dear, good mother she has been, I weep for the sin of those wicked words. I wish I could forget them. Oh, I wish they had never, never been said. To this day I cannot look at a sensitive plant but with sadness.—Sin casts long, dark shadows on all our pleasures.

Should any children read this story, I hope they will learn a sad and solemn lesson from it. If you would not lay up in your heart sorrows for future time, which will *never* heal, be kind, obedient, respectful to your mother, to your father. At best, you can never repay their love. Strive to do what you can, Make them happy; watch your lips lest any word escape that will wound their feelings: if once said, it can never be unsaid. Always bear in mind the command given by God himself, "Honor thy father and thy mother."

BE CHEERFUL WITH CHILDREN. In order to gain the hearts of children, it is needful to be fraught with expectation and fervor. The sunny temperament shrinks away from all that is dark and gloomy; and, what is worse, if they have a sombre teacher, by an inevitable association of ideas, his shadow is apt to rest ever on every religious subject.

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"I thank you heartily on my own account for your Christian Catechism, and in behalf of the less fortunate class of children among whom I am more particularly called to labor. * * I like the Second Part of your Manual especially in which Religious and Moral duties are pointed out in specific passages of Scripture of, generally, so simple and dire t a character that any child able to perceive the nature of the duty cannot but understand the language of the injunction The longer I live the more do I reverence the "Book of books", and I think the more it is studied and stamped on the memory the better."

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